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Professor of Exegesis and Introd. to S. Script., Theol. Seminary, Overbrook, Pa.

"Ut Ecclesia ædificationem accipiat."
I. Cor. xiv. 5.

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Gentlemen: By all means enroll me as subscriber to the REVIEW from its first number. So excellent a periodical deserves the hearty encouragement of all ecclesiastics.

Yours in Christ, JOHN J. KEANE.

AMERICAN

ECCLESIASTICAL REVIEW.

VOL. IV.—JUNE, 1891.—NO. 6.

THE DEVOTION OF THE SACRED HEART IN THE PASTORAL MINISTRY.

I.

THE cure of souls is often likened to the work of a shepherd whose business it is to lead his flock through "green fields and pastures new." The food which the shepherd of souls is to supply to his flock is, speaking generally, made up of the instruction and exhortation which he presents to their minds, and the administration of the Sacraments which God has intrusted to him for their good. There is nothing essentially new to be given in the nineteenth century any more than in the first; and the Sacraments are quite the same as when they were instituted by Christ Himself. But circumstances vary and the ways of looking at things—the unavoidable ignorance, the negligence and misunderstanding from things around, in fact, the whole temper of minds—change with the different ages. The Holy Ghost who breathes through the Church's action sees to it that the pastors of her children have always ready to their hand practical and efficacious means for assisting the faithful to lead the Christian life. These means consist largely in a spirit of devotion which makes Christians, in

the words of St. Ignatius, in the *Spiritual Exercises* "know our Lord Jesus Christ better, love Him more ardently, and follow Him more closely." This spirit of devotion, though essentially directed to the Person of our Lord, will evidently change its outward form with the different needs which it is intended to meet. After all the developments, which the devotion to the Sacred Heart has taken during the last two centuries, and the solemn pronouncements of the Church concerning it, it is impossible not to recognize in it the means which the Holy Ghost inspires in the Church of our day for the use of her pastors in their ministry.

From this point of view the devotion to the Sacred Heart may rather be called a universal devotion of general interest to all, the divinely appointed means of better realizing to ourselves the great work of the Incarnation, than a particular devotion of interest only to those spiritually inclined. And if this is true, it ought evidently to become a living factor in the Christian life of a Parish.

I believe that the work of this devotion, not only in our great city parishes but in the wide circuits attended by our hard-working missionary priests in country places, is uniformly such as to warrant the description I have given of it.

My only object in the present article is to point out the ordinary means which, from the nature of the case, are to be used if the devotion is to have any real and lasting effect. For this devotion, like any other work of faith, demands a certain amount of attention if it is to be spread and kept up among the faithful. Otherwise the mere learning of the Catechism by the children would serve them for all necessary purposes during their whole lives, and they would need no further instruction or exhortation. Indeed, the Catechism contains all and more than all that it is absolutely necessary to know. For the devotion to the Sacred Heart I ask, then, only that moderate attention and labor which a pastor must give to every part of his ministry if he expects it to be effective of lasting good.

II.

The *devotion* to the Sacred Heart is, of course, distinct from any particular society or organization intended to promote it among the faithful. It would be quite useless to bring in any such society unless pains were taken to make the devotion itself understood. Now this can be done only by the ordinary means which are in the possession of every pastor. These are briefly :

1. To take frequent and regular opportunities of explaining it. If the people do not come to the first Friday sermon, then something must be said on a Sunday, and what is said should be plain and clear. It should make each member of the congregation understand that devotion to the Sacred Heart is to make him know our Saviour Jesus Christ, Who is God and man, with a better acquaintanceship than He may have had heretofore. For example, as "our Friend and Neighbor." The lack of Catholic practices in our ordinary life, such as would be found in a purely Catholic country, and the tide of ideas and tendencies quite apart from religion, which surround us in this busy age, make it very necessary that some such means of bringing Christians into a more real and constant sympathy with our Lord, should be brought to bear upon them. The ideas that centre around the Sacred Heart form, so to speak, so human and sympathetic an aspect of the Divinity that we can easily understand how the Holy Spirit of God has inspired this devotion in the Church of our day. For that matter, our Lord Himself has said : *This is life everlasting that they may know Thee, the only true God and Jesus Christ whom Thou hast sent* (St. John, xvii. 3).

On the nature of the devotion and its applications, many excellent books have been written which will supply pastors with the needed material for their instructions. This has been the intention of the *Quarterly Sacred Heart Library*, published during the last two years.

2. Instruction mainly enlightens the understanding, and, although it moves the will for a time, it does not fasten down, as it were, a devotion unless accompanied by some practices of piety in which the priest will lead his people. It is not enough to leave the practice of what is said in matter of devotion to the mere private work of each individual. This is one reason of existence for all the many societies which have been approved in the Church, to keep alive her different devotions.

But without any society at all, the devotion to the Sacred Heart offers certain practices which have received the highest approbation of the Church for use among the faithful, and which demand the public co-operation of the Priest. Indeed, these practices form a part of the supernatural revelation of the devotion itself. They consist mainly, in the observance of the first Friday of each month, in Communion and other public devotions in honor of the Sacred Heart, and in the yearly feast which is often preceded by a solemn *novena*.

Whatever responsibility in organizing the devotion to the Sacred Heart into an association may be given to an assistant Priest, it is clear that this primary inculcating of the devotion belongs directly to the Pastor in person. He must at least decide what devotions are to be practised in public and how official a character they are to have in the church which is under his charge. Moreover the high repute of the work in his parish will largely depend on the attention he pays to it in person. A few earnest words from himself, an occasional sermon from his own lips, his personal presiding at the more solemn functions, will give an esteem to the devotion which the people are not likely to have otherwise. In fact, this will be apt to make all the difference between a particular devotion applying only to some small element in the parish and a general means of increasing the knowledge and love of Jesus Christ among all the parishioners.

What has thus far been said relates simply to the devo-

tion as considered in itself, and quite apart from any formal association or attempt to organize it in practice.

III.

In most of our churches there already exist Sodalities and Confraternities, some of which are frequently under the invocation of the Sacred Heart and all of which appeal more or less exclusively to a certain class only of the faithful. For a devotion so universal in its scope as that to the Sacred Heart, it is desirable that something may be done which will appeal to every class of the faithful. This is accomplished in a measure, by what we have explained concerning the practice of the devotion on the first Friday and for the Feast, without reference to any definite organization. But it is evident that a simple organization, with practices elementary enough to reach every Christian is a great advantage for spreading the devotion to the Sacred Heart and thus obtaining the fruit which it is desired to bring forth in the parish. The League of the Sacred Heart, called the Apostleship of Prayer, from small beginnings has grown into a most fruitful work of this kind in a great number of dioceses throughout the world. On this account it has been called by Leo XIII "a truly Catholic work." I shall accordingly limit myself to its practices in speaking of the means which a definite organization can offer for bringing the devotion home to the people and making it a lasting reality in their spiritual lives.

The great hold which any devotion is likely to have over the generality of people must come from its satisfying some one or other of their most pressing needs. Now, whether these needs are temporal or spiritual, the most ordinary Christian spontaneously has recourse to prayer, in order that his needs may be satisfied. But a prime doctrine of the Christian faith teaches that, whereas all prayer is efficacious, the prayer of many united together is of multiplied force; and the first revelation and constant progress of

devotion to the Sacred Heart have attached a new and special efficacy to prayer in union with this devotion. Prayer, indeed, in union with the Sacred Heart brings our Lord Himself, the Incarnate God, into the circle of those who pray for each other's needs and intentions.

This is the theological basis of the League of the Sacred Heart, which unites all its members in the promise to offer its special practices for the intention of our Lord's Sacred Heart and of the multitude of Christian hearts which have thus come into a special union with Him. This has been developed with great power of thought and fervor of eloquence in the classical work of Father Ramière on *The Apostleship of Prayer*. I need only say here that the marvellous spread of the League finds a natural explanation in the personal sympathy with which it appeals to the people; and the great fruits which it undoubtedly has produced might find a supernatural explanation in the promises made by our Lord to all devotion to His Sacred Heart.

However much a devotion may seem to satisfy the needs of the faithful people, it must also be kept constantly before their minds if it is to prove lasting in its work. For one reason or another, merely public practices of devotion in the Church are not likely to be sufficient for this purpose. Here, too, the great success of the League has been largely due to the method by which it forms devoted helpers ready to the Pastor's hand for work among his people. The more regular—I will not say the more fervent, for no special fervor is demanded—among the associates of the League promise the daily Decade of the Beads in addition to the Morning Offering of all their prayers, good works, and sufferings for the intentions recommended to this Association of Prayer. Thus they naturally fall into bands of fifteen, and the monthly tickets which make known the intentions of the League to them also refer to a Mystery of the Rosary. The head of each band is styled a Promoter—a kind of lay dignity which has been recognized and highly

privileged by the Holy Father. It is the business and the interest of Promoters to bring the work of the League to the knowledge of as many Catholics as they prudently can, to secure as many monthly or even weekly Communions as possible, and in general to do the practical exterior work of this Apostleship, under the direction of the priest who is in charge of the Local Centre. Without going into details for which we may refer to the *Handbook* of the work, it is evident that this gives to the Parish Priest a kind of Conference of St. Vincent de Paul in spirituals. Of course the priest who is directly charged with the work must give an earnest and constant attention to it—a condition which is essential to the success of any associated work among men. But the material details can nearly always be done, in the main, by a Secretary who is at the same time a Promoter. It is also necessary that the Parish Priest should give his official recognition to the work that is going on, and from this the interest taken in it by the whole parish will largely depend. This, however, needs little more than his encouragement and occasional intervention in the solemn functions of the League. Father Ramière, who had seen the work grow up to its present next to universal state, considered its efficiency depended upon this part of its organization; and I think that the experiences of many parishes in our own country where it has been successfully established point the same moral.

IV.

In whatever way the devotion to the Sacred Heart may be introduced into a parish, it is certain that it will not bear its proper fruit unless much is made of it. It may be impressed upon this or that soul, whom, perhaps the Holy Ghost is drawing by this means; but it will not make the generality of the faithful know better the Incarnate Word nor inspire in them that love and obedience toward Him which is the end of this devotion. Where much is made of

it, however, it is sure to bring forth much fruit in the true Christian sense, that is, by giving a new impulse to all the good already existing—to frequency of Communion and devotion to the Blessed Sacrament in general, to Sodalities and Rosary Societies, and to that devotion to the Blessed Virgin and Angels and Saints and for the holy souls, which is the rich variety wherewith the Spouse of Christ surrounds herself. It will also help on, as the event has often proved, the practice of charity among the faithful; in fact, the General Conference of the Society of St. Vincent de Paul has given a general recommendation in this sense.

Where a prudent organization is made and constantly kept up—without any close or annoying insistence being required—the devotion is sure to act and re-act on the entire life of faith in the community. Men of very ordinary piety thus learn to have recourse to Almighty God by prayer in their most common needs. It is clear how great a defence of the faith this must be in a country where religion is so hidden from view in the common life of man, while everything around naturally leads him to look out for himself and trust to Providence only in extreme cases. Besides this, there is the daily recollection of our Lord Jesus Christ as though He were still wandering to and fro the earth, calling His sheep after Him like the Good Shepherd.

One fact which has been constantly noted in regard to the workings of the League of the Sacred Heart, is the great number of priestly and religious vocations which have come from the midst of its Bands and especially from among the Promoters. It is clear also that the work of the Priest along these lines will sooner or later be amply rewarded. There will be more anxiety among his people that piety should flourish, and they will pay less attention to those merely material questions which, in a country where everything is judged by every one, are so apt to divide opinion and cause annoying criticism among those who are otherwise docile Christians.

All this is quite apart from the supernatural blessing which has been promised and is sure to follow: "To Priests I will give the power of touching the most hardened hearts."

R. S. DEWEY, S. J.

THE PROOF FROM REASON OF THE IMMORTALITY OF THE SOUL.

CHRISTIANS and Theists generally maintain that the immortality of the soul is provable by reason. Atheists deny that it can be proved. It is of very little use to argue the question with them. The denial of the existence of God removes so completely all basis of rational principles, that it is difficult to say what can be proved or disproved from any premisses which Atheists have retained from the general wreck of their skepticism. We turn our back to all those who have abjured reason by denying God, to argue only with those who believe in God. Those persons, few in number, and mostly of a philosophical cast of mind, who are Theists but not Christians, since they maintain as a part of their rational belief, the immortality of the soul, must give their assent to this truth as a thesis provable by reason, for they have no other motive for their conviction, not being believers in a divine revelation. All Christians believe it as a revealed truth, although a few make a restriction, inasmuch as they hold, either that immortality is a privilege granted only to a certain number of individuals as a grace, or that the incorrigibly wicked are deprived of that endless life which is natural to all intelligent spirits, as a punishment. All Catholics and most other Christians, in common with many others, adherents of different religions, hold that the human soul is immortal by its essence and nature. Chrisians believe this as a revealed truth, and whatever any non-Catholics may hold, Catholics do and must believe that every human soul, without exception, will exist forever, and that not

one which has once begun to exist will ever become extinct or be annihilated. The great majority of Christians believe in the immortality of the soul, explicitly, simply as a part of their religious creed, without thinking at all of the philosophy of this tenet, or asking the question whether it is, or is not provable by reason. Christian philosophers generally teach that it is a rational as well as a revealed truth. All the approved text-books of philosophy by catholic authors, make this doctrine a categorical thesis, and sustain it by formal and elaborate arguments drawn from reason.

Scotus and his school, however, have denied that these arguments have a conclusive force, and allow them nothing beyond a certain probability. Some learned Catholics, even now, follow the opinion of the Scotists in regard to this point.

The thesis we undertake to maintain in this article is: that the immortality of the soul is provable by a metaphysical and moral demonstration, assuming the existence of God as creator and sovereign to be granted as a certain premiss. The arguments for this thesis are not, indeed, all inferences from this primary truth of God's existence. But some of them are inferences of this kind, and the rest are derived from principles which are weakened if not subverted by the denial of this primary truth. There are some subsidiary considerations, also, having validity for Catholics only, which are not necessary to the argument, and yet are useful by predisposing the mind to receive it and giving it corroboration.

These considerations are preliminary to the main argument.

First: the common consent of Catholic philosophers creates a presumption in favor of our thesis.

Second: immortality springs from the essence and nature of the soul, and is a truth of the natural order. Now, revelation is absolutely necessary only to give an adequate motive to certitude in respect to mysteries of the supernatural order. Therefore, although the immortality of the soul,

together with other truths pertaining to metaphysics and ethics, is a revealed dogma, yet, it ought not to be classed with mysteries, above reason, but with truths which are within its scope and provable from its self-evident principles, the seminal germs of all rational knowledge.

Third: it has been defined by Pius IX that the spirituality of the soul can be proved by reason. Now, it is from the nature of the soul as a spiritual substance that the metaphysical argument for its indestructible and imperishable essence is derived. Therefore, the definition of the spirituality of the soul as a truth in the rational order, provable by reason, creates a presumption in favor of its logical consequence, the soul's immortality, although it does not explicitly declare that this revealed truth is also provable by reason.

We come now to the direct proof of the immortality of the soul from rational principles by rational arguments, which are not in any way dependent from the authority of revelation, but are purely and simply philosophical.

In the first place, there is no evidence, proof, or presumption, whatever, that the soul is perishable, and no cause or sufficient reason in nature can be assigned for its extinction. Those things which are perishable are all composite, and perish by a dissolution of their composition, or else they are dependent for their existence on some composite organism. In material composites, the dissolution of the organic or inorganic body does not involve annihilation, but only changes. There is an indestructible substratum which is the subject of the changes undergone by material substances, which can be reduced to nothing only by the power which gave it existence by creation. There is no evidence that God ever does annihilate anything which he has created, and no reason can be given why he should or ever will do so.

The only kind of destruction which experience makes known to us in nature furnishes no analogy with an extinction of the human soul. The soul is simple and indivisible, has no component parts into which it can be resolved, and

cannot, therefore, perish by mechanical or chemical dissolution, like material bodies.

Animal souls are commonly supposed to cease to exist, when the animals die. These souls are simple and indivisible forms, or actuating, vital principles of sensitive organisms. In this, they resemble rational souls. When the corporeal organism becomes so changed that it is unfit to be vitalized by the animal soul, the soul has no term which it can actuate. Life has become extinct, and with life, the vital principle, if it be a principle of organic animal life and nothing more, *ipso facto*, becomes extinct. Cessation of organic life and extinction of the vital principle are one and the same thing. It is because of this limitation of the active force of the animal soul to organic operations, i. e. to sensitive acts for which a body is necessary, that philosophers teach its dependence from the body for its origin and existence. Being only a vital principle actuating matter, and eliciting vital acts in conjunction with it, it subsists in the body as one element of a substance and organic life, but is not in and by itself a substance and a living being. It is a maxim that operation follows essence. The operation being solely organic, it follows that this limitation proceeds from the nature of the being which operates. If it be true that as is the essence so is the operation, the converse is true, that as is the operation so is the essence. The being whose operation is exclusively organic has an organic essence, which requires for its actual existence a conjunction of soul and body. Each part is necessary to the other, for the act of living. The act is not in the body without the soul, nor in the soul without the body. The animated body lives, and by its organs exercises organic acts. When it dies, all the life which was in it becomes extinct, and there is no surviving subject of which continuance of living can be predicated.

Those who apply this same reasoning to man, suppose that, because he is generically an animal, he is specifically on a par with other species of animals. His soul is a vital

principle, animating an organized body, actuating matter, beginning to exist in the corporeal germ as soon as it is prepared to receive its vitalizing influence, developing with its growth, exercising in conjunction with it organic acts, needing it for its complete integrity as a substance united with it in human personality, in a word, justly designated in the most correct terms of anthropology, the substantial form of the body. It is inferred, therefore, that it is the first act of a body, and nothing more, and that, the body being mortal, the soul ceases to exist when life is extinct in the body.

It is a matter of dispute what Aristotle teaches on this point, and, at least doubtful whether he held the personal, conscious immortality of individual human souls. His psychology furnishes premisses from which it can be logically inferred, and he distinctly affirms that "the soul is eternal." As we possess, however, only the notes and abstracts of his lectures prepared by his pupils, in which there is no clear and distinct discussion of this question, the authentic and complete doctrine which Aristotle held and taught, if he really had one, remains obscure.

The Arabian philosophers of the medieval period, who were disciples and interpreters of Aristotle, put forth their own peculiar interpretation of his affirmation that the human soul is eternal. They taught that the active intellect which gives to the human mind apprehension of the super-sensible is not a faculty of individual souls but an impersonal, universal intelligence, an "over-soul." Individual souls passively receive from it intelligible species or images by which they understand and reason. They are not intrinsically and essentially rational, have no super-organic essence, but are merely forms actuating the body, dependent on it for existence, and perishing when it dies.

St. Thomas and the schoolmen of the medieval period made it a special task to attack and refute the Arabian philosophers, and to rescue all that was sound and in harmony with the Christian faith in Aristotle out of their hands. In

this admirable work of christianizing Aristotle which resulted in that monument of genius, learning and faith the scholastic philosophy, one of the principal parts is the psychology and ideology, elaborated in the most perfect manner by St. Thomas.

The human soul is proved to be one substance, containing in itself as a sole, unique vital principle of the active intellect, the capacity of intelligence and reason, and the animating force of organic operations. By reason of this latter quality it has an exigency for a body to give essential and personal completeness to the specific human nature, which is the nature of a rational animal. But, as the organic operation of human nature is not its only or highest operation, the soul has an operation which is super-organic, viz. the exercise of reason and rational volition. Consequently, the dependence of the soul from the body for its organic operation is no proof of its dependence from it for existence, but only for one mode of existence, and that the lowest to which it is adapted by its nature. The death of the body, therefore, does not involve the extinction of the soul, but only a change in the mode of its existence. The assertion that there is no proof or evidence of the perishable nature of the soul is justified.

There is, however, something puzzling to a mere philosopher, in the union of an intelligent, immortal soul with a mortal body. Is this union normal, and necessary to the perfection of the human species, or is it accidental? If it is accidental, and the soul is better off in a separate mode of existence, how did it happen? Plato surmised that it is a calamity incurred as a punishment for sin committed in a former state of being. If the union is normal, it seems most incongruous that a separation should take place between the two parts of human nature, and one part continue to live on forever.

The enigma which heathen philosophers puzzled over so unsuccessfully is solved by the Christian faith, and Catholic philosophy. The union of soul and body is not abnormal

but is from the first intention of the creator. It is not accidental, but essential to the integrity and perfection of the human species, which is differentiated from the inferior species of animals by rationality, and from angels by animality. It is not the penal consequence of the degradation of pure spirits, and a disadvantage to their intellectual life, but a harmonious combination of spirit and matter for the good of both parts of the composite being. In the primitive, ideal state of humanity at its creation, the soul was not joined to a body that was mortal, but the whole man was immortal. Sin came into the world as a discord in the original harmony and a disorder, by the transgression of Adam, and death by sin. It is a common penalty and a debt of nature which makes all men subject to bodily decay and death. But there is a resurrection to come, when all human souls will be re-united to their bodies, made incorruptible, and exempt from liability to death.

So then, a Christian philosopher, leaving pagans and unbelievers to struggle with their difficulties as best they can, comes to the examination of the rational argument for the immortality of the soul free from all perplexity about the dissolution of its union with the body and its change of state in a separate mode of existence after death. Death is an accident, and the separate existence is temporary. A disaster has befallen the soul, but it is not one that affects its essence intrinsically or the operation which is super-organic.

An inquirer who is not a Christian, if he really loves the truth, can be convinced by this rational argument and make it a stepping-stone to faith, notwithstanding the difficulty of explaining the union of the soul with a mortal body. It is not necessary to understand the whole reason of being, and the natural destiny of the composite nature of man, in order to know that the soul is a spiritual substance, and therefore incorruptible and indestructible. The immediate inference from this is: that the soul does not depend on the body for its existence as a living, operative principle, and

therefore does not cease to exist when the corruption of the body causes it to pass into a separate state. From this point it is easy to proceed with the proof that endless existence in some state and mode of being congruous to its nature and its primary end is due to it. And this is the entire thesis of immortality, as a purely rational truth, provable by purely rational arguments.

That the soul is a spiritual substance is proved from the capacity which it possesses for intellectual operations. These operations are super-organic. The object of sensitive cognition is the simple, concrete, sensible phenomenon, and nothing more. Intellect perceives the super-sensible, the universal: being, truth, goodness, beauty, causality, and other intelligible ratios, which are immaterial, and do not affect bodily organs. As the operation is, so is the essence. The operation of the soul in intelligence is spiritual, and so therefore is the faculty, and the subject in which the faculty inheres. The human soul is not totally immersed in the body as the soul of the beast is. It is like a swimmer, who is partially immersed in water, but is head and shoulders above it. The soul has a separate action and a separate principle of activity, exclusively its own, not depending on the body for existence, but existing in itself. It is not an imperfect entity, a mere substantial form of a body, leaning on it and coalescing with it, so that the two together make a substance. It suffices to itself, and is a substance in itself, having its own intrinsic term, its own life, its own operation, and quite competent to fulfil its primary end of being in the rational and moral order, without the body. It needs the body only for a secondary and inferior mode of its existence and operation. It is not only simple, immaterial, indivisible, but also spiritual, that is, a principle of rational intelligence and volition, and therefore no product of generation or any kind of second causes, not educed from any potency which is in matter, but immediately created by God and illuminated directly from the source of light in Him.

The death of the body cannot, therefore, affect the spiritual essence of the soul, which depends immediately from God for its existence. It is one of those incorruptible and indestructible terms of the creative act, which created forces can neither cause to begin or to cease to exist.

The soul, being a spiritual substance, cannot cease to exist, unless God withdraws that preserving influx of power which is the continuation of the creative act. There is no reason for supposing that He ever does or ever will in this way annihilate anything in his creation. We cannot, however, by pure reason, positively demonstrate that he will not do this. It is necessary to know with certainty that God has created everything for a permanent end, and nothing for a merely temporary purpose, in order to prove conclusively that nothing which has been created will ever be suffered to lapse back into non-existence. Reason can, indeed, give us a probability that the universe, in all its parts, from the highest to the lowest, has been created that it may last forever. But, although it can be proved with certainty that it contains in itself, as the substratum of all its changes, incorruptible and indestructible elements, this is not enough to warrant the conclusion that they will be preserved in being during endless duration, unless their specific nature and reason of being can be proved to contain an exigency which demands that they should continue forever to exist. The rational proof of the immortality of the soul needs, therefore, to be completed by an argument which demonstrates that its nature, reason of being, and ultimate end, exact and demand its perennial existence.

It is obvious enough, that God could not have created a universe for any wise purpose, having his own glory in the communication of good out of his own infinite love, as its final cause, with the intention of leaving it to sink back, after a short time into total nothingness.

All beings which are an end in themselves, and worthy to be created for their own sake to the praise and glory of God,

must be intended to exist forever, whatever may be the case of the rest of the universe which is created for their utility. All spiritual substances, by virtue of their intellectual nature, are in this highest category of beings. Their nature and purpose of existence make them an end in themselves, and demand an endless duration in the first intention of the creative act. It might be conjectured, however, that incorrigible perseverance in sin until the final term of probation, would be punished by the privation of immortal existence. But this concession does not impair the evidence of the thesis we are proving. Granting, that according to pure reason, apart from the teaching of revelation, there is a possibility that some souls may forfeit their natural right to immortality, the proof remains unshaken, that all rational souls are immortal by their nature and their reason of being.

God has created all things with wisdom. He has prefixed an end to the creation and all its parts which is worthy of himself. He is himself, as final cause, the end for which all things are made. It is not for his own intrinsic perfection and glory, which is incapable of increase, but for his extrinsic glory that he has made the world. This extrinsic glory consists in the communication of his own infinite good to finite beings, in a finite mode. The infinite good in God, is the knowledge and love of himself, and the finite good in creatures attains to its highest consummation in the knowledge and love of God. Only intelligent beings are capable of this knowledge, and they are therefore the summit and crown of creation, for the sake of whom all the inferior part of the world exists, as the means by which God manifests to them his perfections. These intelligent creatures have a nature, a capacity, a tendency, in proportion to their end. Their end is not in sensible and transitory objects, and their nature, capacity and tendency transcend all objects of this kind. The adequate object of intelligence is being and truth in all its latitude, and the tendency of the will follows the intellect. The necessary consequence is, that an intelligent being has an

aspiration after the supreme good, the perfect felicity in which his intellectual nature will find its ultimate perfection, and attain to the end for which it has been created. This tendency and aspiration cannot have been implanted in vain. It would be contrary to the wisdom of God to give a creature made for a temporary end and destined to perish after a brief life on the earth, capacities, tendencies and aspirations reaching beyond present and sensible objects. It would be contrary to the goodness of God to give to his rational creatures an idea of a state of perfection and happiness, unattainable; and to confine them within the bounds of a short span of existence, in which the nearest possible approach to perfection and felicity falls miserably short of desire and effort.

If, indeed, the end of man were in this world and in that earthly life which ends at death, the best and most virtuous men ought to be sure of attaining what measure of felicity is possible in this present state of existence, by means of their virtuous conduct. This is so far from being the case, that virtue, even when it is heroic, often brings obloquy, disaster, and violent death upon those who possess and practise it.

The most intelligent and the most excellent men ought to understand the most clearly that the end of life is in and not beyond this present period of existence, and ought to be the best satisfied with its transitory good. Whereas, it is just this highest class of men who have the clearest convictions and the most vivid sentiments of the insufficiency of earthly objects and ends to furnish a sufficient reason for the being of rational nature, and to satisfy the imperative demand of the soul for the supreme good.

What is the cause, we are forced to ask, why so many doubt or deny the validity of the arguments from reason for the immortality of the soul, since they are so conclusive and irrefragable?

One great reason is the difficulty of realizing and imagining the spiritual world. We are deeply immersed in the life of the senses. The dead have completely disappeared from

the region to which the senses are confined. The sphere and the life of separate spirits are beyond the reach of our experience. The fact of death is tangible by the senses, the fact of a continuous life of the soul in a sphere remote from the earth is apprehended only by the intellect through rational conviction or religious faith. The difficulty of making this intellectual apprehension vivid and constant opens the way for the causes of doubt to act on the mind, making it hesitate or even refuse to give assent to the reasons for belief in immortality.

Those who have degraded themselves by vice and have no efficacious desire to repent, naturally wish for extinction, since they cannot expect a happy life in the other world, and try to persuade themselves that death is the end of all. Those who have destroyed all religious belief in their minds, and extinguished all religious sentiments in their hearts, since they look upon man as a mere animal, quite consistently deny immortality.

Some, who have a religious faith, even some who are Catholics, have a naturally skeptical temper of mind, and an intellectual hesitancy in giving assent to conclusions resting on rational arguments. If one has a firm faith in immortality as a revealed truth, this suffices. Nevertheless, it is a great advantage to understand as well as to believe those revealed truths which are not beyond the scope of reason.

A. F. HEWIT, C. S. P.

THE IMAGE OF ST. ALOYSIUS GONZAGA.

NOZZI, one of the best imitators of Horatian elegance in Latin verse, albeit his themes are of a loftier kind, has left us an ode in which he attempts to describe the virtue of St. Aloysius. The thoughts of the poem are something like the following: I saw a dove once at a fountain's edge, bathing its feathered breast with drops

caught from the crystal flood in purest wing—an image fair of two-fold innocence! Elsewhere I saw on lofty mountain heights the blushing splendor of the sun-kissed snow, untarnished by the print of creature's foot—fair semblance of a soul doubly immaculate! Again, I saw a lily in its freshest bloom, half-hid in some sequestered garden spot, bending its stately cup whence silent zephyrs gathered sweet perfumes and bore them heavenward!—Here the poet stops; these figures will not adequately portray the comely virtue of the holy youth whom he has undertaken to picture in his verse, and he therefore breaks off, ending his ode with these words:

Non usitatis fervidus decreveram
Efferre Gonzagam modis,
Qui flore vernans primæ ætatis integro
Sic usque vixit puriter,
Sincerum ut ille pectus haud levissima
Sit labe passus infici.
Candoris ergo laude mirandus sui
Plane enitescit insolens,
Utroque sese eidem conferre negant
Columba, nix et lilium.

If it be true that no image can properly reflect the charm which the angelic youth must have exercised in life, and which is still felt by those who, in one way or other, come under the influence of his virtue, the figure of St. Aloysius, such as it appears in familiar pictures, is still eminently capable of arousing in the young heart that chivalrous love and devotion which is one of the chief guardians of innocence in the world and of the spirit of sacrifice in the religious life.

Although the saint died at the age of little more than twenty-three years, nearly six of which were spent in the novitiate of the order to which he belonged, there is abundant material for the genius of the artist, not only in the pronounced virtues of the lovely boy at home and in the cloister, but also in the historic relations in which we find

him personally placed at different times. The Gonzaga family was one of the most influential and widely represented in Italy. Chiefs of the House were the dukes of Mantua whose daughters graced more than one imperial throne in Europe. The Banners of the Gonzagas had led in the armies of the Republic of Venice, of the Emperor and of the Sovereign Pontiffs, and we know that Henry VIII. of England made at one time overtures to the Marquis Ferdinand, father of St. Aloysius, to accept the command of the entire royal cavalry forces; but Don Fernando was not only an excellent general, but a most loyal Catholic who knew no compromise with perfidy. The Countess Martha, mother of our Saint, had been educated in the home of Catharine de Medici, at the Court of France, and later, when Elizabeth de Valois went to Spain with her husband Philip II., Donna Martha accompanied the queen. It was here in Madrid that she met the Marquis Ferdinand, and fifteen years later we find in the same halls a graceful boy whose modesty attracted everyone in the place. This was the noble page Aluigi Gonzaga, companion to the young crown prince James of Spain, and eldest son of the Marquis of Castiglione.

There is a portrait of the Saint dating shortly after this time and said to be from the brush of Paul Veronese, who was then in the height of his renown. It pictures him in the costume then worn by the young cavaliers at court. The face is singularly earnest and marked by decision which was a characteristic trait in him even from childhood. The right hand is placed upon the hilt of the sword which hangs from the left. A ring set with a single small stone is perhaps the more noticeable because the youth had already resolved to consecrate himself to God and to abdicate his rights as heir to his father's title.

It is apparently this portrait which the Chevalier Francesco Del Cairo obtained from the palace at Castiglione, when subsequently he painted that beautiful scene of the

First Holy Communion of St. Aloysius. The original of this picture was made for the Church of San Fidele at Milan, built by St. Charles Borromeo and given over by him to the Jesuit fathers. We see the saint in profile, somewhat younger than in the above-mentioned portrait of Castiglione which served Del Cairo as model. The angelic child, clad in the habit of a Spanish page, the silken mantilla hanging loosely from his shoulders, kneels upon the predella of the altar. His face is uplifted with eyes fixed upon the Sacred Host held before him by the holy Cardinal Borromeo. The attitude of the child is intense devotion, the hands not folded, but moving forward as if to say: Come, dearest Lord, do not delay! Behind him, near the altar-steps are mother and father; on either side Rudolph and Francis, his younger brothers, each carrying a torch. The attitude of these four figures, grouped around St. Aloysius is inexpressibly touching. There is an earnest look in the face of the Marquis who, clad in the steel-coat of his military calling, kneels with folded hands, devoutly sad as though resigned to the will of God; for he must even then have foreseen that this his oldest born would forsake the splendors of Gonzaga's princely House and destroy the earthly hopes which he had set on the child, apparently so well gifted to act as the future head and glory of his family. It looks as if the artist had wished to give emphasis to this thought, in painting upon the vacant cushion at the foot of the altar the full escutcheon of the Gonzaga family. The main shield is divided by a Cross Pattée, between the arms of which, in each of the four fields is the Imperial Eagle. Another shield, forming the centre at the juncture of the cross-bars, contains, according to the painting, four fields with a crowned lion (white on gule ground) to the right (chief) and left (base), whilst the corresponding opposite fields contain three bars in the form of what is called in heraldry "Barry of six" on gold ground. On the inside of the ducal crown, which surmounts the entire shield, the word "Olympus!"

(heaven), is written, this being the motto of the family.[1] How aptly the noble youth might have read from these emblems a story of his future destiny, directly the reverse of all earthly ambition. Surely he has become the most illustrious of the long line of the Gonzagas, outshining the pure and exalted heroism betokened by the white lion with golden crown; resting his strength upon the gule-colored cross and making the throne of Olympus his lofty aim.

Aptly too has our painter portrayed the mother Donna Martha. Her delicate, refined face is full of a heavenly peace. Her attitude is that of one making an offering of the treasure of her heart to God. She was a noble woman to the deepest depth of her motherly nature, an heroic soul with the courage of the dukes of Urbino, whose descendent she was and with that magnificent love of holy Church, which was hereditary in a family that had given popes like Sixtus IV. and Julius II. and a long list of Cardinals to the Mother of Christendom. When they brought to the countess the blood stained garments of her beloved child, showing how he had scourged his innocent flesh, she wept but said no word of disapprobation. Many a time did she repeat the sacrifice interiorly when she saw him pining away with the love of heaven and spending his little strength in searching out the leper and the poor to serve them for the charity of Christ. But if her tend-

[1] On the face of a medal struck, less than thirty years after the death of St. Aloysius, by his illustrious relative the Duke Charles I. of Mantua, the special patron of which city and duchy our saint had been chosen, the central shield has nine partitions with the arms of the Mantua-Gonzaga connections with the different branches of the royal house of France. The word "Olympus" appears in a semi-circular field above the coat of arms. The inscription around the margin of the medal reads: *Carolus I. Dei gratia Mantuæ, Montisferrati, Nivernii, Mayennæ, Retelü Dux. F.C.* Then follows the word *Fides*. On the other side of the medal we have the picture of St. Aloysius in the dress of a Jesuit novice. His face is turned towards the figure of an angel bearing a branch (lily or palm); his arms are folded crosswise as in prayer, whilst his right foot is set upon a ball representing the world. The legend around the edge is: B. Aloiis Gonz. Protector Mantuæ. It appears that a similiar die was struck for a certain coin current in Mantua. —Cf. Bolland. Jun. tom. iv. p. 864, B.

er heart felt the pangs which such offerings to God brought with them, few mothers ever reaped a sweeter and holier joy than the aged marchioness when on the 28th of July, 1604, she knelt at the foot of the altar in the church of Castiglione and could look up to the image of her beautiful child whose public veneration as a member of the Blessed in heaven, had received the first approbation of the Church. She did not linger long on earth after this transport of motherly joy. On the 3rd of April, the following year, she slept her last gentle sleep to awaken in the company of him who was and forever will be the pride and glory of the House of Gonzaga.

Rudolph the little brother whose face, turned full on the beholder, expresses the innocent exuberance of childish happiness, was to become in later days a sore trial both to his mother and to St. Aloysius, who on his account had for a time to leave the sweet solitude of the Roman College. Different was it with Francesco, the child whose back is turned in the picture. He became the head of the family and was mainly instrumental in collecting the material for an accurate account of the life of his brother. He also built a magnificent chapel in his honor. The position of Francesco Gonzaga in the picture of which we speak, is masterly. Whilst no part of the face is visible, the vivid interest of the child in the action, and the mingling of reverence, wonder and affectionate joy are clearly indicated in the movement of the little brother. On the other hand we have St. Charles, a study in himself and well portrayed by the painter. The ministers of the altar give animation and symmetry to the grouping of the picture.[1]

In the Jesuit Church of Madrid there is an altar-piece representing St. Aloysius in the costume of a page kneeling

[1] There are numerous copies of this picture wherein some of the parts are greatly varied. Thus for example the two children are replaced by full grown pages or acolytes. Sometimes the accessories are changed not without detriment, as it seems to us, to the historic features of the scene described.

before a statue of our Bl. Lady of Good Counsel, with the Holy Infant, surrounded by angels, and a dove, the symbol of the Holy Spirit, hovering above. The picture commemorates an incident which occurred on the feast of the Assumption of our Bl. Lady in the year 1583, when the saint received distinctly the call into the Society of Jesus from the lips of the Bl. Virgin, in answer to his ardent prayers. The inscription on this picture reads: S. Maria boni consilii, quæ in Collegio imperiali Matritensi B. Aloysio voce clara et manifesta suasit, ut Societatem Jesu ingrederetur.

But the image of St. Aloysius with which the student is most familiar is that which shows him in his ecclesiastical garb. Sometimes we see him kneeling at the foot of the cross; sometimes devoutly bent over the crucifix. These images date back to his own time and were made by persons who had frequently seen him and knew him well. Cepari mentions several pictures made by private artists of the Duke during the life of the saint, both before and after he had entered the Jesuit order. The oldest portrait which shows him in the garb of a novice, his hands crossed over his breast as in prayer and tears flowing from his eyes is inscribed: Vera ex prototypo Castilion. effigies. Manzini, whose life of the saint is said to be in many respects superior to and more complete than that of Cepari, relates that one of the pictures of Saint Aloysius, preserved in his day at Castiglione, was taken immediately after the death of the holy youth in the Roman College.

A remarkable picture is one described by the Bollandists as originally designed in Rome in 1607, and afterwards lost; but of which a copy was preserved in the Jesuit House at Antwerp at the time of writing (nearly two hundred years ago). It represents the saint kneeling upon a platform, vested in surplice, his right hand holding a crucifix, the ends of which shoot forth blooming lilies, his left placed on his breast. On one side of him lies a turned coronet, on the other the biretum. Two heavy doric columns rise at each side of him up-

holding a canopy with the central sign J. H. S. and the legend *Ad majorem Dei gloriam.* Two angels bearing lilies in their hand crown the Saint. Along the columns, above and below, are depicted the miracles known to have been wrought through the intercession of the Saint.[1]

It is interesting to know that S. Mary Magdalene de Pazzi has left us an attempt to portray in colors the Saint as she had seen him in a vision during her extasis.[2] Another remarkable picture is one drawn in ink by that lovely imitator of St. Aloysius, St. John Berchmans, who dwelt in the same home at Rome, about thirty years later, and had for his friends and teachers some who had known the angelic model of students.[3]

As would be natural, artists in later times have attempted to illustrate the different well known phases of his student-life especially whilst he was at Rome. Indeed there is ample material for the historic and Christian genius to dilate upon. We see him, whilst in Rome, affectionately received by Sixtus V. to whom he had letters of introduction from his father the marquis. "It was on a Saturday," says the Chronicle "and he had taken no food that day, but only bread and water on the previous Friday." Then Aquaviva, the famous general of the Jesuits, a second

[1] On the margin below we read: Juxta prototypon incisum in æs Romæ cum facultate Superiorum. Anno Domini, MDCVII.

[2] Illudque ejus opus gloriantur Sanctimoniales Barberianæ, in monte Quirinali Romæ, penes se esse.—Boll. loc. cit. pag. 865, C.

[3] Aliam quam habemus. . . . delineata est (et ideo magni pignoris loco nobis habetur) ab innocentissimo-beatique Aloysii æmulo, Joanne Berchmans, e Societate et Belgio nostro, Romæ in eodem Collegio, ubi triginta ante annos obierat Aloysius, sancte mortuo, anno MDCXXI, XIII Augusti, dum studiis ibi philosophicis, ubi Aloysius theologicis, operam dabat. . . . Is, non contentus in his omnibus aliisque sedulo imitari Aloysium, imaginem quoque ejus, quam dixi, sibi pinxisse videtur, ut ubique locorum conferre, et cum liberet inspicere posset Est enim in charta communi picta atque apta aut libello aut pectorali capsellæ imponi. Picta autem est pennâ, colore nigro, non imperite: subtus legitur, *B. Aloysius. Gonzaga;* et in aversa parte notatur alia manu (illius crediderim, qui primus thesaurum istum hereditavit) *Fr. Joannes Berchmans Jesuita delineavit hanc imaginem,* qui obiit *cum opinione sanctitatis.* (Bolland. loc. cit. pag. 864, F.)

Loyola and author of the Ratio Studiorum leads young Aluigi into his cell and gives him the book of rules. In the study hall we see him side by side with other youths destined to become saints and martyrs like the Bl. Charles Spinola, who amid his tortures in Japan could appeal to St. Aloysius once his companion and ask that a mass be celebrated for his own soul on the altar dedicated to the Saint who had preceded him. In the theological class-room Aloysius is one of the group that gathers modestly around the venerated Gabriel Vasquez, a prince to this day among the host of theologians; and at another time the graceful figure of the Saint bends in tearful contrition at the feet of his Confessor, the saintly Bellarmin, one of the greatest of ecclesiastical writers in any age. There are other scenes wherein St. Aloysius might be fitly made the central figure giving lessons of true greatness in self-abnegation, as when we see him teaching the poor *contadini* on the piazza Montanara where the illustrious cardinal di Cusa was astonished to meet the noble youth; or in the midst of the fever-stricken, relieving the miseries of those who were afflicted with the plague and consoling them with affectionate hope of heaven.

We ordinarily see St. Aloysius standing before the crucifix or holding it in his hands, with the emblems of his virtues around him. These are a crown, indicating the rank and title which he deliberately relinquished; a skull, representing the vanities of all things earthly which end in death; a scourge as token of the chastisement by which the flesh is kept in subjection to the spirit; and finally a lily, emblematic of the virtue of purity which he so eminently cultivated and whence issued forth the sweet odor of his angelic devotion.

Sometimes we see a book lying open before him. It may indicate both his fidelity to the rule which he had embraced and which is contained in the constitution of his order, as also his spirit of study. For whilst St. Aloysius learned his

principal lessons, the science of the Saints, from the cross and in prayer, it would be an error to suppose that he lost sight of the study of human science as a means to acquire the knowledge of God through His external manifestation in creatures. The fact is St. Aloysius possessed unusual intellectual gifts. His biographer tells us that as a mere child at Casale Monferrato he used to study with special delight Seneca, Plutarch and Valerius Maximus, and that his spiritual reading was principally in the works of B. Louis of Granada and Lippomanus. While at Madrid he devoted himself with special energy to the study of mathematics and astronomy under Dimas who was then celebrated for his learning in the exact sciences. Here also he studied Logic and Theodicea and his singular keenness and argumentative power are attested by his taking part in a public disputation which took place at the University of Alcala, where Vasquez who became his professor later in Rome, was then teaching. The young Louis of Gonzaga, though hardly fifteen years of age defended the argument that the mystery of the Divine Trinity could be proved from pure reason. Cepari gives us an instance of the elegance of the youth's scholarship in a latin oration which St. Aloysius delivered in the name of the nobility of Madrid before King Philip, on the latter's return from Portugal. Before the age of 16, St. Aloysius had studied a large portion of the Summa of St. Thomas, which afterwards, in the Roman College, became his principal delight. Meschler (Leben d. h. Aloysius v. Gonzaga, pag. 153.) says that as his life drew to a close he gradually dispossessed himself of all his books, keeping only a volume of the S. Scriptures and the Summa in his room.

Although while a novice he spent some time under different masters in Mantua, Milan and Naples, his predilection, so far as he allowed himself to express it at any time, was always toward Rome. "If I have a home on earth," he wrote during the last year of his life, "it is Rome where I

was born unto Christ."[1] It was to him, as it has ever been to those who look upon the Eternal City as the divinely appointed centre of Catholic unity, the citadel of faith, the seat of every kind of learning, the home of saints. It is from this feeling, no doubt, that springs the grand movement presently inaugurated of establishing in Rome in honor of St. Aloysius a free Seminary where students devoted not only to the sacred sciences but also to secular learning may find special protection and facilities in the pursuit of their studies. Nowhere in the world are to be found such opportunities in this direction as in the holy city.

How much more we would wish to say of our dear St. Aloysius whose lovely face, lovely not by reason of any earthly form, but by the sweet charity, the stainless innocence and the beautiful spirit of self-denial which speak out of his features and life to the Christian youth, most of all to the cleric, and which the graphic pen of P. Angelini has summed up in the one sentence commemorative of the third centenary of the Saint's birthday in heaven:

XI. KAL . QUINTILES
A. MDCCCXCI . TRECENTESIMUS
VERTITUR . ANNUS . EX . QUO
ALOISIUS . GONZAGA
LUE . AFFLATIS . OPEM . FERENS
PALMAM . LILIIS . VIRGINITATIS
INTEXTAM . A. DEO . TULIT.

THE GADARENE MIRACLE.

"WE are at the parting of the ways," writes Prof. Huxley in the March number of the Nineteenth Century.[2] "Whether the twentieth century shall see a recrudescense of the superstitions of mediæval papistry or

[1] Bolland. loc cit. pag. 1005, D. E.

[2] p. 466.

whether it shall witness the severance of the living body of the ethical idea of prophetic Israel from the carcass, foul with savage superstitions and cankered with false philosophy, to which the theologians have bound it, turns upon the final judgment of the Gadarene tale." The reason of these statements had been given in a previous article by the same writer:[1] "Everything that I know of law and justice convinces me that the wanton destruction of other people's property is a misdemeanor of evil example." Starting from this principle, Professor Huxley concluded:[2] "I can discover no escape from this dilemma: either Jesus said what he is reported to have said, or he did not. In the former case it is inevitable that his authority on matters connected with the unseen world should be roughly shaken; in the latter the blow falls upon the authority of the synoptic Gospels." The Professor is equally plain in the choice of one of the horns of the dilemma. "I do not think," he says, "that any sensible man will accuse me of contradicting the Lord and his apostles if I reiterate my total disbelief in the whole Gadarene story."[3]

Mr. Gladstone has pointed out in his "Impregnable Rock of Holy Scripture" that Professor Huxley may safely believe the authority of the synoptic Gospels without thereby lessening Christ's authority on matters connected with the unseen world. To avoid misunderstanding, we must state that Mr. Gladstone's position is true beyond all doubt, and will be defended as such. But the line of argument by which he upholds it, is only one of the many possible solutions of the question which are found in Christian commentators, and may, therefore, be received or rejected without impairing the above thesis. In the following pages Mr. Gladstone's explanation of the case will, therefore, be considered on its own merit, and in the light which Professor

[1] Nineteenth Century, February 1889, p. 172.
[2] Nineteenth Century, Dec. 1890, p. 969.
[3] Nineteenth Century, February 1889, p. 178.

Huxley's controversy has thrown on it. We may summarize the great statesman's tenets under the following headings: 1. The Gadarene swineherds were Jews and bound by the Jewish law. 2. The Jewish law forbade the keeping of swine. 3. Jesus inflicted due punishment on the Gadarene swinefolk when he allowed the expelled devils to take possession of and destroy their property. In the light of these reflections the drowning of the 2000 hogs is no longer a wanton destruction of other people's property, so that both the integrity of Christ's moral character and the authority of the synoptic Gospels may be upheld.

Professor Huxley in his subsequent articles published in the Nineteenth Century has taken exception to all three of the above statements. Regarding the first statement Huxley and Gladstone agree in locating the miracle in Gadara, but they disagree about the existence of a Jewish population in that place. A word must be said on both points. The Gospel texts of Sts. Luke, Mark, and Matthew vary in the name of the place of the miracle between Gadara, Gergesa and Gerasa. The received text of St. Luke's Gospel, its Cod. A.[1] 14 uncial manuscripts and the Syriac version read Gadarenes; the same reading is supported by the Codd. ℵ, B, C, M, Δ,[2] of St. Matthew's Gospel, by the Cod. A.[3] and 10 uncial manuscripts of St. Mark's. The Cod. B. and D.[4] and the Itala version of St. Luke's Gospel the Itala and the Vulgate versions of St. Matthew's account, and the Codd. ℵ, B. D.,[5] together with the Itala version of St. Mark's Gospel favor the reading Gerasenes, while the Codd. ℵ, L., X., Ξ,[6] and the Coptic version of St. Luke, the Cod. E.,[7] with 7 uncial manuscripts of St. Matthew, and the Cod. L., U., Δ.[8]

[1] Alexandrinus.
[2] Sinaiticus, Vaticanus, Ephræmi, Campianus, Sangallensis.
[3] Alexandrinus. [4] Vaticanus and Bezæ.
[5] Sinaiticus, Vaticanus, Bezæ.
[6] Sinaiticus, Regius, Monacensis, Zazynthius.
[7] Basiliensis.
[8] Regius, Marcianus, Sangallensis.

of St. Mark present the reading Gergesenes. Archdeacon Farrar[1] is of opinion that Gadarenes may be the right reading in St. Matthew, Gerasenes in St. Mark, and Gergesenes in St. Luke.

The geographical position of the three places will assist us to clear up a question, left doubtful by the authority of the manuscripts. Gadara was about nine miles distant from the extreme southeast end of the Lake Genesareth. Between it and the scene of the miracle lay the deep ravine of the Hieromax or Jarmuk. Being the capital of Peræa, its country might have extended to the shores of the Lake, inasmuch as it appears to have been a large fortified town, about two miles in circumference. Extensive and beautiful ruins mark the spot of the formerly flourishing city; to the north-west still remains its ancient necropolis, consisting of innumerable sepulchres, excavated in lime-stone cliffs. Part of them have been converted into human dwellings, and make up the present village Um-Keis.

Gerasa, now Djerash, lay on the extreme eastern limit of Peræa, about fifty miles from the Lake, almost within Arabia. Though it was an important town, it is still very doubtful, whether its confines extended to the shores of the Lake. Its remoteness from Genesareth renders such a supposition improbable, and the presence of other large towns—Gadara among the number—between it and the Lake makes it almost an historical impossibility. There is no record anywhere that Gadara depended on Gerasa. And there is another detail in the gospel-record which almost necessarily excludes Gerasa from the number of places in which the miracle might have occurred. After the exorcism the swineherds ran into the city and towns-people came to meet Jesus with entreaties that he would withdraw. Had Gerasa been the town in question, such an incident would have been impossible, its distance from the Lake being about fifty miles.

[1] Cambridge Bible for Schools and Colleges, St. Luke p. 170 ff.

Concerning the third reading "Gergesenes" Professor Huxley states:[1] "The existence of any place called Gergesa is declared by the weightiest authorities whom I have consulted to be very questionable." And again in the March number: "I may say that I was well acquainted with Origen's opinion respecting Gergesa. It is fully discussed and rejected in Rhiem's Handwoerterbuch. In Kitto's Biblical Cyclopædia.[2] Prof. Porter remarks that Origen merely conjectures that Gergesa was indicated." But in spite of Rhiem and Kitto, Origen has conjectured well, if he did conjecture at all. Eusebius and Jerome agreed with him; but after them a long period of opposition followed, in which Origen was blamed for unduly influencing the gospel-text. Of late, however, authorities whom Prof. Huxley is bound to respect—if not to consult before writing on Biblical subjects—have seen fit to return to Origen's conjecture as the most satisfactory commentary. Farrar[3] tells us: "The question as to the place intended as the scene of the miracle... may be considered as having been settled by Dr. Thompson's discovery of ruins named Kerzha[4] nearly opposite Capernaum. The name of this little obscure place may well have been given by St. Matthew, who knew the locality, and by so accurate an inquirer as St. Luke. The reading may have been altered by later copyists who knew the far more celebrated, Gadara and Gerasa." Rev. A. Carr[5] states: "Gergesa is identified with the modern Khersa, in the neighborhood of which rocks with caves in them very suitable for tombs, a verdant sward with bulbous roots on which the swine might feed, and a steep descent to the verge of the Lake exactly correspond with the circumstances of the miracle." The Rev. G. F. Maclear[6] writes:

[1] Nineteenth Century, Dec. 1890, p. 972.

[2] p. 51.

[3] Cambridge Bible for Schools and Colleges, St. Luke p. 171.

[4] The natural corruption of Gergesa.

[5] Cambridge Bible for Schools and Colleges, St. Matthew, p. 80.

[6] Cambridge Bible for Schools and Colleges, St. Mark, p. 60.

"Gergesa was a little town nearly opposite Capernaum, the ruined site of which is still called Kerza or Gersa." Thomson's "Land and the Book," Porter's "Syria and Palestine" and Rob Roy's "On the Jordan" describe Gergesa more minutely. Tristram, Cook, Weiss, Godet, and Volkmar agree in considering the question of locality settled, Gergesa being the place of the miracle.

In the light of these conclusions the variations of the texts become intelligible. Most probably both Matthew and Luke originally had the reading Gergesenes. Since Matthew wrote for Jews to whom Gergesa was well known, he needed not to determine the locality any further. But Luke's readers were not acquainted with Geresa; hence the addition "which is over against Galilee." Had Luke spoken of either the Gadarenes or the Gerasenes, the above addition would be perfectly unintelligible, since both Gadara and Gerasa were better known than Galilee. Soon the Gospels fell into the hands of scribes, who either knew nothing of Gergesa or found its pronunciation—especially that of its contracted form "Khersa"—too hard; hence the well known Gadara or the more euphonious Kherasa (Gerasa) are substituted and once introduced, deprive Gergesa of its native right. The various readings are thus naturally accounted for, while on the supposition that either Gadarenes or Gerasenes was the original reading, the introduction of Gergesenes remains a mystery. To ascribe the existence of the latter reading in several important manuscripts of Matthew and Luke to Origen's influence, is more than the ordinary laws of criticism will permit us to do. Even in Mark's gospel the various readings are more easily explained, if Gergesenes is supposed to be the original one, than if it is looked upon as introduced from the parallel gospels.

Thus far we have considered a question upon which Prof. Huxley and Mr. Gladstone are at one with each other, but are at variance with the tenets of modern criticism. Next we find the eminent scientist and the great statesman at

war upon a question which modern research looks upon as settled. Before considering the details of the discussion we must draw attention to a fallacy of Prof. Huxley's argument. Mr. Gladstone contended [1] "I have satisfied myself that Josephus gives no reason whatever to suppose that the population of Gadara, and still less (if less may be) the population of the neighborhood, and least of all the swineherding or lower portion of the population were other than Hebrews bound by the Mosaic law." Three classes of men are here clearly distinguished: 1. the population of Gadara; 2. the population of the neighborhood; 3. the swineherding or lower portion of the population. These, Mr. Gladstone contends, may, according to Josephus's testimony, be Hebrews, bound by the Mosaic law. Prof. Huxley quietly, but very conveniently, comprises the three classes under the one name of Gadarenes, triumphantly shows that Gadara was a Greek city, and thus by means of his boasted "weapons of precision" gains the victory over Mr. Gladstone's "rhetorical tomahawks."

A general outline of Gadara's history will show the value of Mr. Gladstone's and Prof. Huxley's arguments for its Hebrew and Roman form of government respectively. Polybius [2] tells us that Gadara was twice conquered by Antiochus (218 B. C. and 198 B. C.) Josephus [3] mentions only the second conquest. It was next subdued by Alexander Jannaeus (before 79 B. C.), [4] and belonged to him and his successors, till it was separated from the Jewish region by Pompey (65 B. C.). [5] Augustus bestowed the town upon Herod (30 B. C.) [6] whose government was so unpopular that complaints were made against him to M. Agrippa, (23–21 B. C.) and again to Augustus on occasion of his visit to

[1] Impregnable Rock of Holy Scripture, p. 373, f.

[2] 5, 71; 16, 39.

[3] Antiquit. 12, 3, 3.

[4] Jos. Antiquit. 13, 13, 3, Bell. Jud. 1, 4, 2.

[5] Jos. Antiquit. 14, 4, 4. Bell. Jud 1, 7, 7.

[6] Jos. Antiquit. 15, 7, 3; Bell. Jud. 1, 20, 3.

Syria (20 B. C.) [1] After Herod's death Gadara regained its independence under Roman supremacy. [2] When the Jewish war began, the Jews under the leadership of Justus of Tiberias devastated Gadara, [3] and the Gadarenes avenged themselves by slaying or imprisoning the Jews living in their town; [4] later those inhabitants of Gadara who were friendly to the Romans, asked and obtained a Roman garrison from Vespasian. [5] Besides these particulars, Josephus gives also two general characteristics belonging to Gadara: it was the metropolis of Peræa [6] and a Greek city. [7]

With this historical outline of Gadara before us, we may review Mr. Gladstone's arguments for the town's Hebrew population and legislation. [8] The devastation of Gadara by the Jews and the murder and imprisonment of the Jews by the Gadarenes, are explained as mere party-strifes. The hostilities existed between the Roman and anti-Roman factions of the Jews; similiar occurrences happened in various other cities of Palestine, and especially in Jerusalem. How Mr. Gladstone can in good faith give the above explanation of Josephus is more than we can understand.[9] For while the text clearly indicates the various Jewish parties existing in Tiberias, there is no trace of them to be found among the Gadarenes; the latter are as clearly distinguished from the Jews, as the Jews are from the Romans.

The next argument which Mr. Gladstone gives for Gadara's Hebrew population and legislation is a more weighty one. Josephus [10] relates that Gabinius instituted five local Sanhedrim, one in Jerusalem, the second in Gadara, the others in Amathus, Jericho and Sepphoris. Con-

[1] Jos. Antiquit. 15, 10, 2; 3.
[2] Jos. Antiquit. 17, 11, 4; Bell. Jud. 2, 6, 3.
[3] Bell. Jud. 2, 18, 1; Vita 9.
[4] Jos. Bell. Jud. 2, 18, 5. [5] Jos. Bell. Jud. 4, 7, 3; 4.
[6] Bell. Jud. 4. 7, 3. [7] Antiquit. 17, 11, 4; Bell. Jud. 2, 6, 3.
[8] Nineteenth Century, p. 343 ff.
[9] Bell. Jud. 2, 18, 1; 5; Vita 9.
[10] Antiquit. 14, 5, 4; Bell. Jud. 1. 8. 5.

sequently, the writer concludes, Gadara must have been a Jewish centre, with Jewish population and Jewish legislation. But the argument is not so solid as it seems to be at first. Dr. Schuerer, whose classical work "Geschichte des juedischen Volks im Zeitalter Jesu Christi"[1] has rightly earned the unanimous approval of the learned world, has seen fit to suppose the reading "Gadara" corrupted from Gazara. Similar emendations of Gadara to Gazara or Gabara must be made in three other passages of Josephus's works[2] so that the change in the above two passages is not surprising. It ill befits an amateur-writer on this subject, as Mr. Gladstone is, to correct the veteran historian's textual emendations, principally because they do not happen to suit an argument demanded in a controversy in which an hour of thoughtless writing has involved him. What Mr. Gladstone says about the five equal districts into which Gabinius divided the country, is extremely misleading. Josephus speaks about no five equal districts of the country, but about five equal parts of the Jewish people.[3] Consequently, Mr. Gladstone's inference that Gazara cannot be one of the centres of the five districts, since in that case three such centres would be in Judea, is erroneous. Were the reading Gadara correct, it would follow that two-fifths of the Jews lived across the Jordan, having Amathus and Gadara for their centres. Besides, Gadara had been separated from the Jewish region by Pompey[4] before Gabinius instituted the local Sanhedrim in the same region.[5]

Mr. Gladstone's next argument is based on the fact that Gadara's walls were pulled down,[6] when Vespasian took possession of the city during the Jewish war. "Why were the walls pulled down except to prevent the population from

[1] Leipsig, 1886–1890.

[2] Antiquit. 13, 3, 5; Bell. Jud. 3, 7, 1; Vita. 15.

[3] Antiquit. 14, 5, 4.

[4] Antiquit. 14, 4, 4; Bell. Jud. 1, 7, 7.

[5] Antiquit. 14, 5, 4; Bell. Jud. 1, 8, 5.

[6] Bell. Jud. 4, 7, 3.

holding the city against the Romans?" But the text of Josephus admits of no such interpretation. The people of Gadara according to Josephus, received the Roman general with acclamations and pulled down the walls of their own accord, even before the Romans had asked them to do so, in order that their pacific intentions might be more readily believed. Had the Jewish party been very strong in and about Gadara, the Romans would probably have kept the walls to serve as a defence against their hostile attacks.

Nor is Mr. Gladstone more successful in his argument for the existence of the Jewish law in Gadara. It is true that the town was conquered by Alexander Jannaeus;[1] it may also be assumed that what Judaea acquired or recovered by conquest was thereupon placed under the Mosaic law. But it must not be overlooked, that when Pompey (65 B. C.) recovered the city, he found it destroyed by the Jews and rebuilt it for the sake of his favorite freedman, the Gadarene Demetrius.[2] Mr. Gladstone himself states that only those cities were not destroyed by the Jews, which allowed the Mosaic law to become the law of the land. Gadara, therefore, must not have consented to the introduction of the Mosaic law, when it was taken by Jannaeus.

Mr. Gladstone's last argument that is worth the name, is based on the fact that Vespasian is said by Josephus[3] to have attacked the city of the Gadarenes, taking it at the first assault, and slaughtered its inhabitants of military age, partly through hatred of their race. Hence, the statesman concludes, the Gadarenes must have been Hebrews. It must be noticed, in the first place, that Schuerer, Milman, Robinson, Reland and nearly all recent scholars read Gabara instead of Gadara in the above passage of Josephus. Again Mr. Gladstone is careful to omit the fact that according to Josephus, Vespasian burnt the town in question. Now if Ga-

[1] Jos. Antiquit. 13, 13, 3; Bell. Jud. 1, 4, 2.
[2] Jos. Bell. Jud. 1, 7, 7; Antiquit. 14, 4, 4.
[3] Bell. Jud. 3, 7, 1.

dara were the right reading, how could Josephus state a little later [1] that Gadara was a walled town, in which Vespasian was received with acclamations, and whose inhabitants pulled down their walls of their own accord to show their friendly disposition for the Romans?

We must be careful not to confound the merit of Mr. Gladstone's case with the merit of his arguments. From the fact that Gadara was a Greek city under Roman supremacy it does not follow that there lived no Hebrews in or around it. Attempting to prove too much, Mr. Gladstone has failed to prove anything, and Prof. Huxley has not been slow to discover the weak points of his arguments, being skillful enough to increase beyond measure the burden of proof and rest it on his opponents shoulders. The same method of arguing has been adopted by the man of science regarding the second point of Mr. Gladstone's Gospel-apology. "I should like to know, Prof. Huxley writes" [2] on what provision of the Mosaic law, as it is laid down in the Pentateuch, Mr. Gladstone bases his assumption, which is essential to his case, that the possession of pigs and the calling of a swineherd were actually illegal." Then he considers, Lev. 11. 8: Deut. 14. 8 and Isaias 65. 4 and finds that only the eating of pork, not the keeping of pigs is prohibited. Several irrelevant passages (Lev. 27. 27; Numb. 17. 15.) are added; more, it seems, to hide the Professor's fallacy than to shed any new light on the question at issue. Throughout his argument Prof. Huxley assumes that no Hebrew was bound by any but the Mosaic law "laid down in the Pentateuch." Schuerer's work would have supplied valuable information on this point.[3]

The law "ne cui porcum alere liceret" was passed as early as the time of Hyrcanus.[4] Though many Jews seem to

[1] Bell. Jud. 4. 7. 3; 4.

[2] Nineteenth Century, March 1891. p. 457.

[3] The Jewish people in the time of Jesus Christ, div. 2. vol. 2. p. 90.—125. vol. 1. p. 309-379.

[4] Cf. Grotius, Annotat. ad Matthæum; Smith's Bible Dictionary, under the word "swine."

have yielded to the temptation to keep pigs on account of the profitableness of the investment, still the avocation of swineherd was most despised by the people. According to Rabbinic fable the emperor Diocletian had in his youth served as swineherd among the Jews, and had often undergone the punishment of the lash. Hence their later apology: "nos contempsimus Diclot porcarium, Diocletianum regem non contemnimus." In fact the swineherd is put on a level with the drunkard and usurer:[1] "aut vinosus es aut foenerator aut porcus alis." Several laws against the keeping of swine the record of which has been preserved in the Talmud, account for this traditional contempt. Baba Kama[2] forbids an Israelite to keep swine in any part of the world.[3] Menakhoth is more emphatic "Cursed be the man who keeps swine, and who teaches his son the wisdom of the Greeks." Even in the sober writings of Maimonides[4] we read. "The wise men have said: Let him be cursed who keeps dogs and swine, because from them comes much mischief."[5] The scrupulous conservatism of the Jewish writers leads us to believe that the same legal restrictions affected the avocation of swine-keeping at the time of Jesus which we have seen existing in Talmudic times. Though we are not willing to endorse Mr. Gladstone's explanation of Jesus's seemingly arbitrary interferenee with the property of the Gergesene swine-folk as the best, and much less as the only one, we must in common fairness avow that Prof. Huxley has failed to destroy it.

In the last place, a word must be said about Prof. Huxley's position regarding the third of Mr. Gladstone's contentions that Jesus inflicted legal punishment on the Gadarenes when he allowed their pigs to be destroyed. The Prof. writes[6] "whether they that kept the swine were Jews,

[1] Cf. H. Shekalim fol. 47. 3; H. Trumoth fo'. 46. 2; 3.

[2] c. 7, 7. [3] 64. 2. [4] Niske Mammon, c. 5.

[5] Cf. also: Cholin f. 106. 1; Nedarim f. 49. 2; Coheleth r. 8. 1; De Cibis vetitis c. 14.

[6] Nineteenth Cent. Dec. 1890. p. 977.

or whether they were Gentiles, is a consideration which has no relevance to my case. The legal provisions which alone had authority over an inhabitant of the country of the Gadarenes were the Gentile laws sanctioned by the Roman suzerain of the province of Syria." And again: "If the men who kept them (the swine) were Jews, it might be permissible for the strangers to inform the religious authority acknowledged by the Jews of Gadara, but to interfere themselves, in such a matter, was a step devoid of either moral or legal justification." And here we touch the real foundation of Prof. Huxley's arguments. If he acknowledged the divinity of Christ, he would also grant that Jesus was the highest religious authority that could be possibly appealed to. Nor can the Professor say that Jesus was not acknowledged as God by the Gadarenes. The miracle he had performed in that place, was more than sufficient to prove the truth and reality of his claims. According to Mr. Huxley's principles Jesus should have also been acknowledged, before he began his public life, before he taught in the temple and the synagogues, before he forgave sins and corrected the erroneous teaching of the Scribes and Pharisees. Accordingly the Jews were right in rejecting the claims and doctrines of the Galilean prophet, they performed their duty in watching and persecuting the unauthorized teacher, and finally they were in conscience bound to put their Messias to death and destroy his memory from the face of the earth. Should Prof. Huxley refuse to admit all these consequences of his position, he will be obliged to modify his principles in such a manner as to grant Jesus the full right of propriety over the Gadarene pigs, a right that is far below the homage paid him by the angels in the Apocalypse; (5.12.) "the lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor and glory, and benediction." [1]

A. J. MAAS, S. J.

[1] Mr. Gladstone has published in the April number of the *Nineteenth Century* a letter which has the appearance of his last word on the present subject. He seems

THE THEME ANGELIC.

Laudis thema specialis,
Panis vivus et vitalis
Hodie proponitur.

THE number of Latin Hymns, [1] and the variety, and especially the sublimity of their themes, must be a matter of continual wonder to any one who will not see in the Catholic Church the spouse of Christ singing a perpetual canticle to the Lamb, and will not admit, too, that her life is the very common place of miracle. And yet, hers indeed is the heir-loom of the *mirabilia opera Domini;* she possesses the indwelling of the Holy Ghost; and, in the spirit of a perpetual Pentecost, she still can speak, "in divers tongues," the wonderful works of God. She is the heir not merely of of the centuries, but of the eternal counsels of God: and not a yearning of the human heart, not an outpouring of the divine fulness to satisfy that yearning, which she may not consider her own. With Timotheus of old, she can raise "a mortal to the skies;" and with Cecilia, she can draw "an angel down." Since, then, her "conversation is in heaven," and her songs all sublime, which one of these shall merit the special title of *angelic?* Let us answer:

to declare himself satisfied with Prof. Huxley's declaration that he did not censure the character of Christ, and he begs the Professor's pardon for having inadvertently cast this imputation upon him. The authority of the gospel record is not mentioned.

[1] The immense collections of Daniel, Mone, Gautier, and Kehrein by no means represent completely the hymnal activity of the Middle Ages. The editors of the *Thesauris Hymnologicis hactenus editis Supplementum Amplissimum* now appearing speak thus of the ungleaned grain of that wide harvesting: Nous entreprenons aujourd'hui la publication integrale des toutes les pièces liturgique du Moyen Age. Nous l'entreprenons en nous rendant compte des difficultés qu'elle presente, et qui sont immense. Ceux-là seuls peuvent en douter qui n'ont etudié que superficiellement la question, et qui s' imaginent qu'après le *Thesaurus Hymnologicus* de Daniel et les *Lateinische Hymnen* de Mone, il ne reste plus qu'à glaner. Nous avous dans nos cartons plusieurs milliers de Prose, d' Hymnes, de pièces liturgiques inédites, collationées sur les manuscrits et les incunables de toutes les bibliothèques de l'Europe. Et malgré cela nous ne nous dissimulons pas que nos collections sont bien incomplètes.

Laudis thema specialis,
Panis vivus et vitalis
Hodie proponitur.

The Bread of Angels is surely an angelic theme. But our title is something more than a play on words; it hints at the secret of that surpassing sweetness which, from their very nature, attaches to Eucharistic hymns above all others. It would seem hard indeed, be the minstrel ever so commonplace, to feel nothing of the divine fire of poesy in singing what is at once the last miracle of God's love, and the fullest expression of it. What then if an angel sing the song? What wonder if the Angel of the Schools, in whom divine love was an overmastering passion, and in whom faith seemed almost to quicken into sight, should have chosen but one theme for all his singing, and should have breathed into his song something of an angel's intuition and an angel's love?

The hymns of St. Thomas certainly occupy a peculiar position in hymnology. He is naturally associated in our minds with the subleties of scholastic analysis; of him it has been said that *tot fecit miracula quot scripsit articulos;* his life is luminous with clear, deep, strong and constant thought; he, even in his age, is always the giant of the intellectual arena; he is for all time the magnificent expounder and defender of the doctrines of the Church. But the *Summa* and the *Contra Gentiles*, not to speak of his countless other works, scarcely point to the poet. Outside of his office of Corpus Christi, the poet is not visible, except in that high sense in which every fervent and ideal soul is poetic. And yet, turning aside from his daily tasks of hard and close reasoning, he sings, not at the suggestion of his own fancy, but at the command of his superiors, a song that has captivated all hearts, and which, in more senses than one, is angelic.[1] And still,

[1] Well does Daniel say: Unam canendi materiam sibi sumpsit Doctor Angelicus eandemque divinitatis atque excellentiæ plenissimam, adeo angelicam, i. e. ab ipsis angelis celebratam et adoratam. Est venerabilis sacramenti laudator Thomas summus, quem non sine numinis afflatu cecinisse credas, nec mireris, sanctum poetam

while he is the gifted and facile poet, it is at no expense to the thoughtful and precise theologian. "He writes with the full panoply under his singing robes." Expounding in an intensely doctrinal fashion a dogma of faith which is to some a stumbling block and to others foolishness, he nevertheless has succeeded in making the drapery of his thought a joy forever to all men. Their admiration for the poet has made Protestant hymnologists overlook, in various degrees of tolerance, their strong prejudice against the doctor. And so the Lutheran Schaff, with some alterations and omissions, draws on him for *Christ in Song*. Of the Pange Lingua he says: "Although it savors strongly of transubstantiation (ver. 4) it could not be omitted in this collection." In a note on the 4th stanza he says: "The stanza must, of course, be taken with considerable allowance by the Protestant reader. I have taken some liberty, and inserted 'by faith' which is not in the original." He gives two stanzas of *Lauda Sion*, the rest being omitted "on account of its length." E. C. Benedict, however, finds room in his little book [1] for both hymns. While it is very difficult to conceive the sixth stanza of *Lauda Sion* as applicable to anything but transubstantiation, [2] Chancellor Benedict, who "was a judge in New York, equally respected for his attainments as a jurist and his character as a man and a Christian," says of the *Lauda Sion:* "It is but just to say that he doubtless intended that his words should be understood according to the faith which the Roman Catholic Church now teaches; but it may also be said that the hymn might have been written by a Protestant, in the same words, without doing violence to the faith of the Protestant Church, although it does not fully express that faith; and I have preferred to

postquam hoc unum carminis thema spiritale et pœne cœleste tam præclare ne dicam unice absolverit, prorsus in posterum obticuisse. Peperit semel sed leonem.—Thesaurus Hymnologicus, T. II, p. 98.

[1] The Hymn of Hildebert, etc.

[2] March naturally says: "31. *Dogma:* transubstantiation.—57–62. Transubstantiation, as in 46-48."—Latin Hymns, p. 298.

translate it in that sense." Duffield, or rather his Editor, Rev. Prof. Thompson, gives the first four, and the last two stanzas of a version by Dr. A. R. Thompson, in which "only half the hymn is given, those verses being taken which deflect least from the general current of Christian thought about the sacrament."[1] He says: "The sixth, seventh and eighth verses express the doctrine of transubstantiation so distinctly, that one must have gone as far as Dr. Pusey, who avowed that he held 'all Roman doctrine,' before using their words in any but a non-natural sense." Plainly, then, the universal esteem[2] of Catholics for the hymn is not evoked merely by the sweetness of their love for the Sacrament of the Altar, or the clear precision of the Angel's doctrinal exposition—both of them rocks of scandal to our separated brethren—but as well for its poetic merits, its limpid flow, its gentle cadences, its accent of heavenly devotion, its epigrammatic thought, its crystallized beauty. If the *Summa* accentuates the latter part of the Angelic Doctor's title, the *Officium* emphasizes the former part, and renders superfluous, almost, the encomium of F. Labbe: Thomas angelus erat, antequam esset Doctor Angelicus.

We have seen two senses in which the *Lauda Sion* may be considered an angelic theme—it is the Bread of Angels sung by an Angel. By a strange coincidence the melody to which these words are wedded, is written in the Seventh Gregorian mode, known as the 'Angelic' mode. But call the mode what we will—mixolydian, or angelic—certainly the melody of this song is a masterpiece of musical art, bold, hopeful, sonorous, majestic, fitted to give a name to any mode, rather than to borrow one.[3] Words and music

[1] p. 269.

[2] A French critic voices that sentiment when he says: Une des plus belles de ces proses est incontestablement le *Laud aSion*, composition admirable, où un grand mérite littéraire s'allie avec une rare habilité à la précision rigoreuse de la doctrine catholique sur le divin mystère de l' Eucharistie, et dont la melodie est d'une souplesse et d' une verve incomparables. – Encyc. Theol. Musique.

[3] One element in the excellence of this chant is that it ranges, like most pro-

are both angelic. It would be a pleasant thing to be able to associate the name of St. Thomas with the unquestioned authorship of the melody of *Lauda Sion*. It has been a moot-point amongst the learned. Abbé E.-S.-Jouve thinks there should be no longer any affirmative opinion. He assigns its composition to at least as far back as the 12th century, if not to a still earlier date.[1] In a recent article by Mr. W. H. Flood,[2] entitled "St. Thomas as a Musician," the writer declares his belief that St. Thomas composed the music of the *Lauda Sion*. He says: "Although it has been said that St. Thomas merely adapted the *Pange Lingua* and *Lauda Sion* to melodies previously existing (just like the immortal author of the *Irish Melodies*), yet it is now admitted that he composed the music as well. I have now before me a transcript of the *Lauda Sion*—music and words—taken from the earliest printed Sarum *Graduale* (Francis Byrckmann, London, 1528), which gives the melody as written by St. Thomas. . . ." Nevertheless, in the argument of the French critic quoted above, he appeals to manuscripts which indicate, he declares, that the chant melody is at least as old as the 12th century.[3] The same argument would oppose the ascription, made by a "local tradition," of the music to Urban IV. "Contemporary writers of Urban IV speak of the beauty and harmony of his voice and of his taste for music and the Gregorian chant; and according to a local

tracted chants, through two modes:—the mixolydian and the hypomixolydian, and puts on the varying beauties of either.

[1] The curious reader may find his argument in Migne's, Enc. Théol., D'Esthétique, art. Manuscrits.

[2] Guidé par certaines analogies et certaines données historiques, j'avais toujours présumé que ce beau chant, l'un des chefs d'oeuvre de l'art chrétien, etait antérieure à saint Thomas. Dés l'année 1846, j'avais consigné cette opinion dans les *Annales archéologiques*, sans me douter qu'elle dût être, l'année suivante, corroborée des documents authentiques et peremptoires que j'ai decouverts dans la bibliothéque de la ville de Reims. . . . . Evidemment, elle (i. e, the melody) n'est pas de saint Thomas. . . . . .

[3] The Blessed Sacrament translated from the French of Dean Cruls by W. Preston, p. 76.

tradition, the music of the office of the Blessed Sacrament —a composition as grave, warm, penetrating, splendid as the celestial harmonies—was the work of Urban IV."[1] Apropos of this question we may note here a curious comparison instituted by M. Vincent between the chant melody and that of the first Pythian Ode of Pindar. He thinks that if the composition of the chant of *Lauda Sion* belong not to St. Thomas, "alors on pourrait aimer á rechercher si les antécédents de ces deux mélodies ne présentent pas quelques points de contact." The Pythian nome would naturally suggest to Pindar, who wished to celebrate a victory gained in the Pythian games, a suitable melodic setting of his verse. He begins his poem with an invocation to the lyre of Apollo, speaks further on of the torments of the hundred-headed serpent Typhon in the depths of Tartarus; of the famous arrows of the son of Paean, and lastly, multiplies such images as may present some allusion to the triumph of the God Phœbus over Python. "On the other hand, the feast on which the hymn of the Blessed Sacrament is sung, was not separated in the first ages of the Church from that of Easter, having been established specially to celebrate the victory of the Son of God of all light over the prince of darkness—

Umbram fugat veritas,
Noctem lux eliminat:

and if any chant borrowed from pagan mysteries might lawfully enter here into the spirit of the new law, it was surely this very Pythian nome, this song of triumph in honor of Apollo, Phœbus, of the Sun-God, conqueror of the shades of night. Et en effet" he continues, "il est aisé de reconnaitre dans le contexture de la prose en question plusieurs parties bien distinctes, tout á fait comparables aux différents actes qui, suivants les auteurs que nons avons cités," i. e. Pollux and Strabo who gave analyses of the nome,

[1] In the Irish Eccl. Record, August, 1888.

"composaient le nome Pythien."[1] Mr. Vincent thought he could discover some melodic agreements between the two chants (which agreements the editor quoting him considered to be rather of movement and rythm), attributing them, however, to mere chance—*á l'effet d'un pur hasard.*

In the following essay at a translation of the *Lauda Sion* we have striven to be very faithful to the original, and to wed sound to sense. It would be quite easy to secure a version which should contain enough of thought and melody to make a very agreeable English poem, but which, nevertheless, might prove very jejune in comparison with the Latin. If there is one thing which, more than another, will strike even the casual reader of this great hymn, it is the condensed, didactic nature of its phraseology. Every line, almost, is a theological thesis. Especially does the difficulty of securing an exact version become formidable in those stanzas which state the nature and characteristics of the dogma of the Real Presence; e. g., in stanzas 6–10 inclusively. Here the Latin idiom, as well as the technical phraseology of the Schools, enables the poet to condense into his song a very treatise; while the genius of the English idiom and of our poetic structure renders like forms and phrases inadmissible. In such parts we have perhaps yielded to literalness against the suggestions of that baffling instinct which, in poetry, unerringly detects the presence of some crude, although necessary word, and the absence of a harmony not yielding to acoustical analysis. We have, nevertheless, thought an exact reproduction of the original metre and multiplication of rhymes to be *de rigueur* in translating a hymn to whose thought, grand as it may be, the rythmic and rhymic beauties will not wholly yield in importance. And so, where St. Thomas sought and obtained a climax of rythm by triple and even quadruple rhymes of two syllables each, we have tried to preserve a similar

[1] Notices sur les manuscrits Grecs relatifs à la musique, pp. 167–169, quoted in Encyc. Théol. Musique, Migne.

rhymic multiplication in the English. In the face of such difficulties, we present here the result of our efforts merely as an essay at singing in a strange tongue this "hymn of the songs of Sion."

LAUDA SION.

Lauda, Sion, Salvatorem,
Lauda ducem et pastorem
In hymnis et canticis.
Quantum potes, tantum aude:
Quia major omne laude,
Nec laudare sufficis.

Laudis thema specialis,
Panis vivus et vitalis
Hodie proponitur.
Quem in sacræ mensa cœnæ,
Turbæ fratrum duodenæ
Datum non ambigitur.

Sit laus plena, sit sonora,
Sit jucunda, sit decora
Mentis jubilatio.
Dies enim solemnis agitur,
In qua mensæ prima recolitur
Hujus institutio.

In hac mensa novi Regis,
Novum Pascha novæ legis
Phase vetus terminat.
Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

Quod in cœna Christus gessit,
Faciendum hoc expressit
In sui memoriam.

LAUDA SION.

Praise, O Sion, praise thy Savior,
Shepherd, Prince, with glad behavior,
Yea in hymn and canticle!
Praise Him without mean or measure,
For the merit of your Treasure
Never shall your praises fill!

Wondrous theme of mortal singing!
Living Bread and Bread life-bringing,
Sing we on this joyful day:
At the Lord's own table given
To the twelve as Bread from Heaven,
Doubting not we firmly say!

Sing his praise with voice sonorous;
Every heart shall hear the chorus
Swell in melody sublime!
For this day the Shepherd gave us
Flesh and Blood to feed and save us,
Lasting to the end of time.

At the new King's sacred table,
The new Law's new Pasch is able
To succeed the ancient Rite:
Old to new its place hath given,
Truth has far the shadows driven,
Darkness flees before the Light.

And as He hath done and planned it—
"Do this"—hear his Love command it,
"For a memory of Me!"

Docti sacris institutis,
Panem, vinum in salutis
Consecramus hostiam.

Dogma datur Christianis,
Quod in carnem transit panis,
Et vinum in sanguinem.
Quod non capis, quod non vides,
Animosa firmat fides,
Præter rerum ordinem.

Sub diversis speciebus,
Signis tantum, et non rebus,
Latent res eximiæ.
Caro cibus, sanguis potus,
Manet tamen Christus totus
Sub utraque specie.

A sumente non concisus,
Non confractus, non divisus,
Integer accipitur.
Sumit unus, sumunt mille:
Quantum isti, tantum ille:
Nec sumptus consumitur.

Sumunt boni, sumunt mali:
Sorte tamen inæquali,
Vitæ, vel interitus.
Mors est malis, vita bonis:
Vide paris sumptionis,
Quam sit dispar exitus.

Fracto demum Sacramento,
Ne vacilles, sed memento,
Tantum esse sub fragmento,
Quantum toto tegitur.
Nulla rei fit scissura,
Signi tantum fit fractura:

Learned, Lord, in thy own science,
Bread and wine, in sweet complian
As a Host we offer Thee!

So the Christian dogma summeth,
That the Bread his Flesh becometh,
And the wine his Sacred Blood:
Though we feel it not nor see it,
Living Faith that doth decree it
All defects of sense makes good.

Lo! beneath the species dual
(Signs not things), is hid a jewel
Far beyond creation's reach!
Though his Flesh as food abideth,
And his Blood as drink—He hideth
Undivided under each!

Whoso eateth It can never
Break the Body, rend or sever;
Christ entire our hearts doth fill:
Thousands eat the Bread of Heaven,
Yet as much to one is given—
Christ, though eaten, bideth still.

Good and bad, they come to greet Him:
Unto life the former eat Him,
And the latter unto death;
These find Death and those find Heaven;
See, from the same life-seed given,
How the harvest differeth!

When at last the Bread is broken,
Doubt not what the Lord hath spoken:
In each part the same love-token,
The same Christ, our hearts adore!
For no power the Thing divideth—
'Tis the symbols He provideth,

Qua nec status, nec statura
Signati minuitur.

Ecce panis Angelorum,
Factus cibus viatorum:
Vere panis filiorum,
Non mittendus canibus.
In figuris præsignatur,
Cum Isaac immolatur:
Agnus paschæ deputatur,
Datur manna patribus.

Bone pastor, panis vere,
Jesu, nostri miserere:
Tu nos pasce, nos tuere:
Tu nos bona fac videre
In terra viventium.
Tu qui cuncta scis et vales,
Qui nos pascis hic mortales:
Tuos ibi commensales,
Cohæredes, et sodales
Fac sanctorum civium. Amen.

While the Savior still abideth
Undiminished as before!

Hail, angelic Bread of Heaven,
Now the Pilgrim's hoping-leaven,
Yea, the Bread to children given
That to dogs must not be thrown!
In the figures contemplated,
'Twas with Isaac immolated,
By the Lamb 'twas antedated,
In the manna it is known!

O good Shepherd, still confessing
Love, in spite of our transgressing,—
Here thy blessed food possessing,
Make us share thine every blessing
In the land of life and love:
Thou, whose power hath all completed
And thy flesh as food hath meted,
Make us, at thy table seated,
By thy saints, as friends be greeted,
In thy paradise above! Amen.

NOTES.

In hymnis et canticis: Speaking to yourselves in psalms and hymns and spiritual canticles (Eph. v. 19).

Panis vivus: I am the living bread which came down from heaven (John. vi. 51).

Vitalis: He that eateth this bread shall live forever (Ibid. vi. 59).

Turbæ fratrum duodenæ: In *Pange Lingua*, Cibum turbæ duodenæ. *Duodenæ*, a distributive numeral, is here used in the singular in a multiplicative sense—twelvefold. So Lucan, *gurgite septeno rapidus mare submovet amnis*, "with a sevenfold whirl;" and Pliny, *campus fertilis centena quinquagena fruge*, "with one hundred and fifty fold corn."

Phase: the Passover (Hebrew, pesach). The word is not given in the earlier Latin dictionaries, but has found its way into a late edition of Andrews. *Phasis*, in the same meaning, occurs in mediæval Latin (Du Cange). Two transliterations of the Hebrew are given in the Septuagint—pascha, and *phasech* (other reading, *phasek*), this latter found in II Paral. However close *phasech* would seem to be to *phase*, St. Jerome, who translated from the Hebrew directly, made *phase* a transliteration of *pesach*.—Our Catholic translation of the Bible takes the word unchanged from the Vulgate. It would be a very serviceable word in translating the line "*phase* vetus terminat," consulting both accuracy and rythmic and rhymic necessities; and it possesses, moreover, eminent authority for such usage in the fact that it is found in the Catholic version. Strangely enough *phase*= *passover*, is not found in Webster, nor even in the sufficiently voluminous *Century* Dictionary.

Mors est malis: I. Cor. xi, 29.

Signi: Signum est quid notum alterius repræsentativum. The *species* are symbolic of the hidden *Res eximiæ.*

Signati: The Body of Christ. Signo respondet signatum, sive significatum: et hoc *signatum est quid repræsentatum per aliud.*

Panis angelorum: Christus angelorum cibus æternus est, incorruptibili eos sagina vivificans, quia verbum dei est, cujus vita vivant. (S. Aug. Serm. 194, 2).—"And had rained down manna upon them to eat, and had given them the bread of heaven. Man eat the bread of angels, etc. Ps. 77, 24, 25.—(John. vi, 51).

Cibus viatorum: Elias "walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb." III. Kings. 19. *Viatores*=men on earth journeying towards the *patria*, Heaven.

Panis filiorum etc.: It is not good to take the bread of the children and to cast it to the dogs (Matt. xv. 26).

H. T. HENRY.

AN APOSTOLIC SCHOOL.

"Quicunque se ecclesiæ vovit obsequiis, a sua infantia ante pubertatis annos lectorum debet ministerio sociari." (Siricius ad quæst. Himerii Ep.).

I.

STRENUOUS efforts are being made on every side to provide for our youth seminaries which in point of apparatus and comfort may facilitate to the utmost the attainment of a high standard in clerical education. When knowledge is offered on the high-road by means of university extensions, summer-schools and through the press to those who are otherwise debarred from the privileges of the higher professions, it is well to guard against the abuse of this double-edged sword of knowledge by giving the prominence in education to wisdom or, what is the same, to religion.

"Religion" says De Maistre in his Soirées de St. Petersbourg "is the most potent vehicle of science. It cannot, indeed, create talent where it does not exist, but wherever talent is found, there religion raises it to an immeasurable height, whilst irreligion suppresses and stifles it." True religion and true wisdom are identical. They are only different expressions of one and the same thing, to wit, the light which God sheds from Himself upon His creatures; the light which is not only a condition by which we see, but itself nourishes our sense of perception and rouses dormant energies by which man is enabled to follow the ray to its very source. In this sense at least may we say that religion can create talent, not indeed by brain-genesis but by intensifying the principle of supernatural love. Charity is both docile and ingenious, and the instincts which it engenders are often surer than the laws of logic themselves. "It often happens" says Cardinal Manning in a recent pastoral address on ecclesiastical vocations, "that the most learned are the least compassionate. Intellect is often selfish and contentious. A large sympathy with less learning will frequently be the centre of souls, where self-centred learning will attract nobody. A love of souls will make a good student, for he will esteem as precious all the means that lead to his desired end. The science of God is the means to the salvation of souls. Having said this we shall not be thought to pass slightly over the need of thorough study and intellectual culture, if we dwell on certain other qualities needed for the pastoral office. The Incarnation of the Son of God teaches us that 'men are drawn with the cords of Adam, with the bonds of love.' He took our manhood and dwelt among men, that He might win their hearts. Human sympathy, the sharing of sorrows and joys; the looking not on our own things but on the things of others; the being all things to all men according to their need—ourselves remaining always the same in humanity, charity, truthfulness, pitifulness, and confidence in

God; this it was in our Divine Master, apart from His divine personality in which the multitude did not as yet believe, that drew all men on all sides to His presence. Such, in his far distant measure, will be every true pastor in his flock. He will be refined with a refinement which the world can never give. Worldly refinement is on the surface like a whited wall. The refinement of faith is the mind of Jesus Christ reigning within, and sensible to all: to the evil as well as to the good. The refinement of charity and humility is as the bloom upon the fruits of the Holy Ghost. To this mind and life, dear children in Jesus Christ, it is our desire and prayer to train and form your future priests and pastors."

Now for the training in this refinement of charity the curriculum of our seminaries provides no special chair. Its teaching is fundamental; it is part of every class and every exercise of piety or recreation; it must pervade the very atmosphere of the house, nay it must in time accompany the student wherever he goes. Love is indeed born with the heart, but it is a quality, different from natural affection, which is called the love of souls, in which the seminarist is to be schooled. "It is not common goodness, nor goodness in an uncommon degree, that fits men to be priests."[1] The goodness of the pastoral heart seeks "not its own, but that which is for the welfare of another."[2] And this unselfish love, this spirit of sacrifice, this readiness to forego the things "one's own" cannot be engrafted when once the character has attained its ripeness. Like refinement of soul and manner it rarely comes with the youth or man who has not imbibed it in the domestic circle or during the years of boyhood. If it be acquired it still lacks that native gracefulness which is its very charm and power.

The place where this fundamental qualification of the priestly character is attained, where it is properly directed and guarded against the assimilation of sentimentality, is

[1] Pastoral letter cited above.

[2] I. Corinth. x, 24.

the Preparatory Seminary. Here boys are taught whilst their minds are still impressionable, their views unformed; where habits may be fashioned and their aftergrowth secured. All the great ecclesiastical writers from Gregory to Manning are one in declaring this preparation as of paramount importance and if the legislation of the Councils of Baltimore be a test of the conviction of those who framed and adopted it, we must believe that no system of clerical training can properly attain its end unless it take care of the youth from the age of twelve or even earlier with the view of inculcating the ecclesiastical spirit, as described above.

It boots nothing to appeal to the spirit of progress and to say the old ways are effete and we can accomplish all that is necessary by the higher education. Whatever changes modern society has brought upon us, neither human nature nor the Christian truth has modified the eternal principles which both were meant to illustrate to the end of time. Do we not in our scramble for supremacy, in our haste to realize temporary results, perhaps overlook the end? He who runs in the race like the young horse, only eager to be ahead, is apt to overstep his length where the goal marks the turn, and having spent his strength he will be apt to miss the prize. Great works are done from the foundation, slowly, solidly. Let environment adapt itself to us. It will do so if our edifice is built at the bidding of the great Master, with whom any small creature joined forms a majority against heaven, earth, and hell. What we have to learn from the world is less than it seems, and to him who is truly wise it is an easy and a quick acquisition.

To prove this we need no other model than that of our Lord. If He was God, He was also man as man, and adopted the human ways of true wisdom. When He came to teach, to reform as well as to save man, the Augustan age had established a high standard of intellectual and aesthetic culture throughout the empire. It was the same in Jerusa-

lem, where Hillel's reputation for learning was such that men considered his eighty chosen disciples the equals of Moses and Josue and credited them with power to arrest the laws of nature. Gamaliel's thousand pupils were the peers of Israel in knowledge of the law and in Greek classic learning. Yet our Lord did not choose His apostles from these whom He must have met in the temple, many of whom like Nicodemus became Christians later on and would have presented a very phalanx of learned priests of the New Law. Instead of this the Eternal wisdom chooses men like St. Peter. The one qualification which He exacts apparently is love, exceptional love. It is the condition of the primacy of Peter, as it had been the condition of pardon for Magdalene. Love is not only affectionate, it is tractable, docile, and ready to make sacrifices. We see it best displayed in the young, in the child. No doubt if the divine economy had arranged for a longer period than three years of public life in which the Catholic apostolate was to be formed, the training for the great reform of mankind would have begun with the children. As it was, the twelve especially chosen for this work were as nearly children in mind and heart as could be. Tradition has handed down a story which happily illustrates the bearing of this choice. It is said that St. Peter on first entering the Roman capital met before its gates one of the philosophic tribe who were the boast of the imperial city. The Sophist accosts the poor sad Jew and asks what brought him to Rome. The Apostle tells in all simplicity how he was carrying out the mission of Christ, and how he had come to teach the people of the noble Latin race a new order of things which was to supersede the influence of wealth and pagan wisdom and the refined luxury introduced by oriental manners. The philosopher smiled incredulously. A poor member of a despised race, uncultured, with naught of worldly wisdom, coming in the name of one who was crucified as a malefactor—and then to convince and draw the great ones of this earth by urging on

them what they shunned most, namely poverty, humility, self-denial, mortification of the flesh—what folly. Yes, this work, it was foolishness to the Greek and Roman, as it was a scandal to those who, holding the letter, set aside the spirit of the Mosaic Law. And yet it had a wonderful vitality and grew so quickly and so mightily that the Caesars had to make way and their throne became for ages in fact and right the sovereign seat of the Fisherman. The pagan world opposed the might of the sword and the busy power of its learned scribes. The standing complaint against the Christians was that they were subject to strangers, that they did not try to accomodate themselves to their environment, and the customs of the Romans, that they represented the ignorant and criminal classes and that they were a danger to the empire or at least a hindrance to progress by reason of their very religious profession which contained maxims directly opposed to the enlightenment of mankind. The one thing that could be said in their favor was that they were wonderfully united, that they showed a marked love for one another and that losses of a temporal kind, even of life, did not seem to weigh anything with them when it involved a sacrifice of their religious principles.—Now this is precisely the position of Catholics to-day. If we would conquer in the struggle against the kingdom of this world, it must be by employing the weapons of our Fathers. The tactics of defense may differ to-day from those of days gone by; but the strength of the Church over the world lies still in the principle of uncompromising unity such as springs from the knowledge of our end and the love of souls.

If in spite of the cant that is written in red letters and proclaimed on all sorts of heights to the multitude, we see and hear distinctly a striving for emoluments and positions in the ecclesiastical life, it is simply the outcome of neglected early training to the spirit of self-sacrifice and disinterested love of souls. Of course these phases of a mercenary and ambitious spirit may find nourishment in spite of preparatory

schools set apart for those who evince a vocation to the priesthood, but amid the spirit of our age and country which is professedly one that seeks wealth and advertisement the boy cannot escape the influence of which we have spoken and he will naturally carry it with him into the ecclesiastical life, unless a fresh influence, stronger than those in the power of persuasion or reasoning, can reverse the order of his views and aspirations. Yet he who enters the holy ministry must be one "qui post aurum non abiit nec speravit in pecunia et thesauris."

It will be readily admitted that, whilst the sacerdotal vocation is of immeasurable height, the estimate of its dignity in those who are preparing to receive it is relative. The formation of habits which will exalt and dignify the priestly activity are altogether dependent upon earlier impressions. A cleric who realizes his lofty position only in later age when sad experience has caused him to compare his awful responsibility with the low views upon which his early education led him to fashion habits of thought and feeling, has only the food of despair before him without the vigorous antidote which will temper the remorse of a hasty step into countless irretrievable errors. The time which follows boyhood and engages the student in more or less constant study to qualify himself mentally and mechanically for his sacred duties is a time when the enthusiasm of conscious activity supplants the ready obedience and docility from which good habits grow. The youth neither wholly imitates nor coolly reflects. He is too full of aspirations and hopes on the one hand to trust to the master or on the other to measure his own steps.

But what we might further say here would be only a repetition of our plea in behalf of Preparatory Seminaries, made very recently in these pages.[1] Just now we return to the subject because an institution, which aims at carrying

[1] Cf. *Am. Eccl. Review*, vol. iii pag. 169. "Vocations to the priesthood and our Seminaries."

out this object in our own midst, has been brought to our notice. The Missionary Fathers of the Sacred Heart have been carrying on in a quiet and unobtrusive way the work of a Preparatory School for those who wish to enter the ecclesiastical Seminary, and what recommends this project all the more is the fact that this is altogether a work of charity, since no tuition is exacted from those whose poverty would otherwise prevent them from receiving a training so essential for the efficient exercise of the sacred ministry. It will no doubt interest many of our clergy to know more of this institution which, if it appeals to our charity for intelligent support, opens likewise its gates without distinction to confer benefits, which, at all times inestimable, are more so under present circumstances, when there are hardly any regular seminaries for boys in the United States, apart from the colleges.

II.

In 1854, a devout priest, P. Chevalier, had founded a small religious community at Issoudun, in the French Diocese of Bourges. The members had chosen the name of "Missionaries of the Sacred Heart," for their principal object was to procure the salvation of souls through the devotion of the Sacred Heart, to which they had pledged themselves in an especial manner. Some years later, the saintly founder met a younger secular priest, P. Vandel, who, inspired by what seemed a special design of God, urged upon the elder missionary the particular care of those chosen souls who, whilst apparently called to the priesthood, lacked the necessary means to prepare for that sacred state in a manner which would insure their ultimate perseverance. The result of their frequent conversations on the subject

[1] Our chief knowledge of this Seminary is derived from a history of it filling nearly a hundred pages in double columns of the "Annals of our Lady of the Sacred Heart," published under the auspices of the Missionaries, a work which without any further recommendation inspires confidence by its tone and appearance.

was the establishment of a small seminary, where poor boys who showed signs of a vocation to the holy ministry would be prepared for entrance into the higher ecclesiastical schools, without any cost to themselves.

Early in October a modest house was opened in the country and the work began with twelve boys, first flowers of what has since been fitly called the Apostolic School. As Providence had directed the foundation, so it also supplied means for the gradual building up by leading beneficent hearts and hands to aid in its support. It was not long before the Apostolic School exerted its influence and spread its activity beyond the borders of France. The Franco-Prussian war and later the expulsion of the religious communities from France, whilst it tested the vitality of the Institute, also increased the spirit of sacrifice among the members and sent its seed into foreign lands. Besides the French and American establishments there are Apostolic Schools to day in England, Holland, Belgium, Spain and Austria. Foundations are on the point of being made in Sydney and Quito. The North American foundation is sketched by one of the Missionaries in the following words:

As early as 1871, a Missionary of the Sacred Heart, called to America by one of our Bishops, had studied the situations where a small foundation could be made. The observations submitted to the superior general showed that an establishment was practicable and that great good would result from it for the glory of God and the welfare of souls. Rt. Rev. Dr. Wadhams, Bishop of Ogdensburg, offered a place in his diocese; and on the 20th of April, 1876, two fathers and two senior students left Issoudun for their new home in Watertown, N. Y. Soon after their arrival they laid the foundation of two works dear to the Missionary of the Sacred Heart: the *Annals*, to make known the devotion to Our Lady of the Sacred Heart, and an Apostolic School. The latter work was explained in the first pages of the *Annals*, and sufficient encouragement was received to warrant its formal opening on October 17th, 1877, feast of Bl. Margaret Mary. . . . . At the end of 1878 the work was incorporated under the title of St. Joseph's Apostolic School, and as it became known and appreciated, it gradually increased. From its

opening it had occupied part of the residence of the Missionaries, but in March 1879, the directors were so straitened for room, that applications for admission had to be refused on this ground alone. Poverty and trials prevented enlarging the school till the Spring of 1884, when it became evident that, if the work was to progress, a suitable building must be erected. St. Joseph was besieged with prayers and a new appeal was made through the *Annals*, the answer to which was so favorable that the foundations of a building were laid. The new edifice was opened by the Festival of 1885, and the students took possession soon after. Since this time the Apostolic School of St. Joseph has steadiy advanced in the good work, and still continues to accomplish its object in an unassuming way.

It is superfluous to dwell on results in works such as this. They are infallibly far reaching and enduring. Hence the Apostolic Schools count their alumni not only among the missionary and secular clergy of Europe, but among those self-sacrificing heroes who have done and are doing pioneer-work in the far off regions of New Guinea, New Britain, the Gilbert Island, in different parts of Australia and South America.

Nothing proves better the stuff that the Apostolic School nourishes than this spirit of missionary enterprise in its disciples; for it must be understood that the students, when they have finished their classical course are free to enter any seminary and to prepare either for the secular priesthood or join some religious community, if they prefer it.

Of the great number of youths whom the Apostolic School has safely and successfully conducted through their classical studies, some have thought that they could more effectually labor for the glory of the Sacred Heart in the ranks of the secular clergy; others, influenced by a similar persuasion, have joined various religious orders or congregations; many too have become Missionaries of the Sacred Heart. . . . . Priests of the Apostolic School are scattered throughout the world, giving effect in this way, as well as by their aspirations and achievements, to their glorious motto: "May the Sacred Heart of Jesus be everywhere loved!"

It will not be amiss to point out the methods by which the

Apostolic School realizes the glorious results of self-sacrificing priests. The training to mortification does not consist in subjecting the youth to severe discipline or by the enforcing of hardships upon the boy. The art of self-denial is essentially the art of controlling motives. It is engendered by inculcating step by step the advantages arising out of a bridling of the interior man. The boy is to be taught to look upon his body as upon his own servant. He himself as the real master has properly the first right to chastise it. Show him that if he neglects to keep a strict watch over it the body becomes master, and that this brings many ills with it and also the displeasure of those who may chastise, if need be, as higher superiors and because they are responsible to God. For the rest he must hold the body as he would a good servant, that is to say, he must give it ample and healthy food, and in every other respect treat it in a way which makes it easy and agreeable to serve its master.

Realizing this principle in a boy's education, the managers of the Apostolic School select as far as possible the most pleasant situations in the country where there is healthy air and water and everything else necessary to make boys feel the goodness of God in nature. Food abundant and good, as St. Ambrose would have it for the brethren at Milan, whence St. Augustine in his "Confessions" calls the saint a "bonus nutritor fratrum." Special care is taken to ennoble the young minds not only by the exercises in school and chapel, but by the character of their recreations. These breathe a spirit of refinement and chivalry and bring about much of that self-respect which is at the root of urbanity and gentlemanly forbearance. Whilst the surroundings are pleasant, the rooms commodious and containing all that is necessary for the observance of good order and cheerful spirits, there is a distinct absence of those exaggerated comforts which, however common their use may be, have a tendency to weaken the spirit of unworldliness and manly renunciation, without which the cleric becomes a mockery in

view of his claim as a chief in the sacred militia of Christ. To instill into boys aspirations for the noble sacrifice of self which will make them rulers among their kind when they have grown older, we may not stint them what is neeedful for the preservation of health and genial spirits or enforce penance not as a penalty but as a virtue; but on the other hand we may give them false ideas of their needs by the supplying of things which tend to effeminacy and self-indulgence. Hence the same St. Ambrose, who had a good name as Procurator and father of his clergy, writes to the Church of Vercelli to take the young students apart and to instruct them "ut ad studium abstinentiæ et ad normam integritatis juventutem adstringat et versantes intra urbem abdicet usu urbis et conversatione."

If we may judge the system of discipline of the Apostolic School in its entirety by the grateful acknowledgments and letters of its old pupils, it surely deserves to be commended and perpetuated. The present bishop of Lymira (New Guinea) writes to one of the Fathers concerning his old Alma Mater.

> Whenever I feel weary after some hard struggle with men or with the elements, and go back in spirit to Chezal Benoit, it brings actual relief to me. I seem to realize then that God protects me and my vocation, and this helps me to endure the sufferings of the hour.

Another prelate writes to a lady, interested in the progress of the apostolic work, his impressions on occasion of a visit to the School:

> To your servant, who happens to be known in the establishment, all doors were thrown open. He has seen everything. The Apostolic School is, above all things, a nursery of Apostles. Its living centre, its divine propeller is, as you are well aware, the Heart of Jesus. It has been said lately that it was born of a throb of the Sacred Heart and of a smile of Mary. It is in their little chapel, grouped around the tabernacle, that we must first look at the boys of the Apostolic School. The manner in which they make their genuflexion and say their prayers is most edifying even for those who know how to distinguish between true

and false piety. And you must not imagine that this is a mere effect of rigid surveillance. The teachers and prefects pray themselves in the back part of the chapel, knowing that there is no need of any extraordinary vigilance on their part. In the Apostolic School, one can have distractions in prayer—and who has not sometimes?—but nobody is disorderly. The boys are accustomed to a loving respect for Our Lord, and by the example of the older students, the new comers speedily acquire it. The spirit of piety is inspired, not imposed ; it is inhaled with the air of their chapel, of their study-hall and of their class-rooms. At all this you will not wonder, when you know that all those boys receive Holy Communion every Sunday and the more advanced students, two and even three times a week. Most assuredly, it required time, trials, and countless disappointments, before attaining to this magnificent result, which, to-day, immediately impresses the visitor."

It would carry us beyond our limits to enter into details concerning the system of piety inculcated in the Apostolic School. It is a system of honor, a training to virtue and manliness of character. The teachers study their pupils, they understand them, appeal now to their sense of duty now to their generosity and affection. Thus a love for their Alma Mater is instilled into the boyish hearts, which outlasts all later affections, which keeps the members united in spirit although they may widely separate in locality and responsibility. Such a chain of early associations, if formed by the priests of one diocese, is the strongest defence of faith and authority in their midst, whilst it establishes a brotherly sympathy that doubles their courage and efficiency in any good work.

And with the spirit of piety, nourished by paternal care and constant example, goes the spirit of study.

Study in an institution of education, is a necessary element of piety ; it would, therefore, be an absurdity to look for piety in our boys, if they were not studious.

This question of study is no less important in the education of youth, than that of the formation of the heart.

If, at all times, it was true of the priest that his lips were "the guardians of knowledge, " the character of the present age seems to lay this

obligation still more strictly upon him. Besides the science of philosophy and theology, which his state requires, he must have a vast knowledge of matters of a less serious cast, if he desires to keep apace with the more educated class of society.

The curriculum of studies in the Apostolic School brings our young men up to philosophy. They acquire in this course, which is of six years' duration, a thorough knowledge of Latin. All their studies immediately preparatory to the priesthood, being made in this tongue, they are required, on leaving the Apostolic School, to be able, not only to read easily any author, but also to express themselves correctly and even elegantly in fluent Latin. They must also be familiar with Greek. As for the secular branches, such as Natural History, Chemistry, Botany, Mathematics, Natural Philosophy, &c., they are likewise studied seriously. Later on, each subject may devote himself more exclusively to whatever branch he finds most adapted to his state or mould of intelligence.

But we have accomplished our purpose. May the work of the Missionaries of the Sacred Heart find not only generous support in their charitable undertaking, but might they find imitators everywhere of an institute never more timely than now, when the blasts of worldiness threaten to enter the sacred precints and sweep away the seeds to mingle with the chaff outside.

THE EDITOR.

TITULARS IN JUNE.

I. ST. BONIFACE (JUNE 5th).

Hoc anno transferend. in 8. Jun. unde ulterius movend. Auxil. Christ. in diem seq. Celebratur cum oct. partial. usq. ad 12. Jun. et de Oct. fit. com. singul. dieb. *Pro Clero Romano* movend. sine oct. in 16. Jun. et Auxil. Christian. celebr. seq. die.

II. FEAST OF THE S. HEART. (JUNE 5th).

Pro utroq. Clero ut in Calend. cum com. Oct. singulis dieb. 9. Jun. in Calend. communi fit de Oct. In die Oct. de S. Joan. vel de S. Leone hoc anno fit ut simplex.

III. ST. COLMAN (JUNE 7th).

(*See Eccl. Review*, 1890).

Jun. 7, S. Colomanni, Dupl. 1. cl. cum oct. de qua fit 9. Jun. et aliis dieb. fit com. Fest. S. Basil. 14. Jun. figend. die seq.

Pro Clero Romano ut supra. Fest. S. Aug. ulterius figend. 17. Jun. et fest. S. Basil. 18. ejusd.

IV. ST. COLUMBA (COLUMBKILL) (JUNE 9).

Jun. 9, Fit de Oct. 15. Jun. et ejus com. sing. dieb. et ex die Oct. movetur permanent. S. Franc. in diem seq.

Pro Clero Romano fest. S. Ferdin. ulterius figend. die 17. Jun. et ex die Oct. transferend. Auxil. Christ. in 18. Junii.

V. ST. MARGARET (JUNE 10th).

Jun. 10, Fit de Oct. 15. Jun. et ejus com. omnib. aliis dieb. Fit de die Oct. 17. Jun.

Pro Clero Romano idem. com. Oct. sing. diebus.

VI. ST. ANTHONY OF PADUA (JUNE 13th).

Jun. 13, Fit de Oct. 15. 17. et 18. Jun. et ejus com. cæteris dieb. de die Oct. fit 20. Jun.

Pro Clero Romano fit de Oct. 17. et 18. Jun. et ejus com. singul. aliis dieb. et ex die Oct. movetur S. Silver. in 22. Jun.

VII. ST. BASIL (JUNE 14th).

Jun. 14, Fit de Oct. 15. 17. 18. et 20. Jun. et ejus com. 16. et 19. S. Aloys. ex die Oct. permanent. transfert. in 22.

Pro Clero Romano idem nisi quod fiat de Oct. tantum 17. et 18. Jun.

VIII. ST. ALOYSIUS (JUNE 21.)

Jun. 21, Fit de Oct. 22. et 23. Jun. et ejus com. reliq. dieb. S. Irenæus perman. transfer. ex die Oct. in 4. Jul.

Pro Clero Romano idem S. Leo transferend. in primam diem liberam.

IX. ST. JOHN THE BAPTIST (JUNE 24th).

Ut in Calend. sed dicitur *Credo* per tot. Oct.

X. SS. PETER AND PAUL (JUNE 29th).

Ut in Calend. per tot. Oct.

XI. ST. PETER (JUNE 29th).

Officium et Missa sine mutatione per tot. Oct.

XII. ST. PAUL (JUNE 30th).

(*See Eccl. Review*, 1890).

Jun. 30. ut in Calend. sine com. S. Joan. nisi in 2. Vesp. Vd. notam Breviar. pro com. S. Pauli in eccles. propr. 4. Jul. fit. de Oct. cum com. S. Petri ut 30. Jun. et aliis dieb. except. 2. et 5. Jul. fit com. Oct. De die Octava fit. 7. Jul.

Pro Clero Romano idem except. 4. Jul. ubi com. Oct. et S. Benedict. removend. ex die Oct. in primam diem liberam.

H. GABRIELS.

CONFERENCE.

MGR. SCHROEDER AND CANON DI BARTOLO.

In answer to repeated inquiries regarding the articles entitled "Theological Minimizing and its latest Defender" which appeared in the February, March and April numbers of the Review, we here state that the subject will be resumed in July. An unexpected turn of things after the appearance of the third paper has made it necessary to point out further weaknesses in the position which Dr. Bartolo has taken, before the Catholic Doctrine on the subject from a positive point of view can be treated separately, as was Mgr. Schroeder's original intention. The articles are being translated into French and will be published on the Continent so as to arm those who have been betrayed into the belief that the captious and brilliant methods of the author of the *Criteri* convey entirely sound principles or safe doctrine. No thoughtful person can misunderstand the importance of this subject at a time when the great body of superficial minds readily catch on to any doctrine in religion which facilitates social distinction. Whilst it is true that there are extremes in all matters human, midway between which lies the right

it is equally true that in matters of divine prerogative and revealed doctrine there is no medium between the right and its opposite which leads to perdition.

THE EDITOR.

ANALECTA.

PRO TERTIO CENTENARIO S. ALOYSII GONZAGÆ. DOCUMENTA.

I.

Ex S. R. C.

Tertio iam labente sæculo ex quo Angelicus Iuvenis Aloisius Gonzaga ob miram vitæ innocentiam pari cum pœnitentia sociatam pretiose moriens in conspectu Domini ad cælestia regna feliciter migravit, tanti diei natalis centenaria solemnia in Urbe ad Sancti Ignatii per octo continenter dies instituentur, ubi virginales sancti Iuvenis cineres summa religione asservantur. Ut vero extrinsecæ solemnitati ecclesiasticus quoque ritus accedat et magis magisque pietas foveatur erga hunc cælestem studiosæ juventutis Patronum, Emus et Rmus Dnus Lucidus Maria Parocchi Episcopus Albanensis in Alma Urbe Sanctissimi Domini Nostri Leonis XIII Vicarius, ab eodem Sanctissimo Domino Nostro humillime expetivit ut singulis enuntiatæ Octavæ diebus, nempe a die vigesimaprima ad diem vigesimamoctavam Iunii inclusive hoc anno in prædicta Ecclesia missæ omnes de Sancto Aloisio Ganzaga propriæ celebrari valeant. Insuper Emus et Rmus Dnus eumdem Sanctissimum Dominum Nostrum supplex rogavit ut eiusmodi privilegium cuilibet Ecclesiæ vel Oratorio concedere dignaretur, ubi triduana solemnia vel die vigesimaprima Iunii cum duabus sequentibus vel alia die aut tribus aliis diebus a Revmo loci Ordinario designandis in honorem ipsius angelici Iuvenis peragentur.

Sanctitas porro Sua has preces a me infrascripto Cardinali Sacræ Rituum Congregationi Præfecto relatas peramenter excipiens, petitum Missarum privilegium benigne indulgere dignata est, excepta quoad memoratam Octavam die Nativitatis S. Ioannis Baptistæ, in qua commemoratio de Sancto Aloisio addi poterit in cunctis Missis pro Ecclesia

tantum S. Ignatii: pro ceteris vero Ecclesiis sive Oratoriis ubi vel die vigesimaprima Iunii cum duabus insequentibus, aut alia die vel tribus aliis diebus post præfatam diem vigesimaprimam Iunii a respectivo Ordinario designandis triduana memorata agantur solemnia, exceptis Dominica prima sacri Adventus et Duplicibus primæ classis quoad Missam solemnem ac Duplicibus secundæ classis quod lectas; Missa Conventuali vel Parochiali officio diei respondente nunquam omissa quatenus onus adsit eam celebrandi: servatis Rubricis. Contrariis non obstantibus quibuscumque.

18 Januarii 1891.

CAI. CARD. ALOISI-MASELLA, S. R. C. *Præf.*

VINCENTIUS NUSSI *Secretarius.*

II.

EX SECRETARIA BREVIUM.

LEO PP. XIII.

Universis Christifidelibus præsentes Litteras inspecturis salutem et Apostolicam Benedictionem.

Opportune quidem et auspicato contingit ut XI Kalendas iulias hoc anno sacra sollemnia in honorem *Sancti Aloisii Gonzagæ* trium sæculorum a beatissimo exitu eius elapso spatio sint memori pietate peragenda. Nuntiatum Nobis est ex faustitate huius eventus mirabili amore pietatisque studio exarsisse animos Christianorum adolescentium, quibus optima sane huiusmodi occasio visa est, ut suam in cælestem inventutis Patronum voluntatem et reverentiam multiplici significatione testarentur. Et id quidem evenire videtur non in iis tantum regionibus quæ sanctum Aloisium terris cœloque genuere, sed late ubicumque Aloisii nomen et sanctitatis fama percrebuit. Nos iam a tenera ætate angelicum Iuvenem summo pietatis studio colere assueti, cum hæc novimus, periucundo lætitiæ sensu affecti sumus. Deo autem opitulante confidimus eiusmodi sollemnia non vacua futura fructu christianis hominibus, nominatim adolescentibus qui Patrono tutelari suo honores cum habebunt, in cogitationem facile deducentur clarissimarum virtutum quibus ille quoad vixit ceteris in exemplum enituit. Quas quidem virtutes cum secum cogitent et admirentur, sperandum est fore ut adiuvante Deo animum mentemque suam ad eas velint informare,

studeantque fieri imitatione meliores. Neque certe catholicis iuvenibus proponi præstantius ad imitandum exemplum illisque locupletius virtutibus quarum laude florere iuvenilem ætatem desiderari maxime solet. Ex vita enim et moribus Aloisii possunt adolescentes documenta plurima capere, unde ediscant qua cura et vigilantia vitæ integritas et innocentia sit servanda, qua constantia castigandum corpus ad restinguendos cupiditatum ardores, quomodo despiciendæ divitiæ contemnendique honores, qua mente atque animo tum studiis vacandum tum cetera omnia ætatis suæ officia et munia implenda, quodque his præsertim temporibus maximi est momenti, qua fide, quo amore sit Ecclesiæ matri et Apostolicæ Sedi adhærendum. Siquidem Angelicus Adolescens seu domesticas inter parietes degeret, seu nobilis ephebus in Aula Hispanica versaretur, seu animo virtute et doctrina excolendo operam daret in Societatem Iesu abdicato principatu adscitus, ubi quod in votis habuerat et præclusum dignitatibus aditum et vitam omnem proximorum saluti sibi unice impendendam esse gestiebat, talem in omni vitæ genere sese impertiit, ut facile ceteris omni laude antecelleret, et præclara relinqueret sanctitatis argumenta. Quapropter sapienti sane consilio qui christianæ iuventuti instituendæ et erudiendæ præficiuntur, sanctum Aloisium próponere solent tanquam nobilissimum ad imitandum exemplum, obsequentes consilio Decessoris Nostri Benedicti XIII qui iuventuti studiis deditæ præcipuum Patronum cælestem Aloisium constituit. Quare egregiam sane meritorum laudem sibi comparare videntur illæ, catholicorum juvenum societates, quæ non modo in italicis sed etiam in externis urbibus sunt institutæ eo proposito, ut hujusmodi Aloisiana sollemnitas singulari culto celebretur.

Nos non latet quantum studii operæque illæ contulerint in apparandis honoribus qui toto orbe catholico Angelico Juveni deferentur et quantam adhibeant curam ut catholicorum pietate pariter ac numero præstent piæ peregrinationes vel ad natale solum Aloisii vel ad hanc almam Urbem quæ castas ejus exuvias asservat et colit, suscipiendæ. Pueris etiam, ut accepimus, puellisque oblata est ratio testandi Aloisio puri amoris et pietatis suæ quasi primitias: pellagæ enim late sunt diffusæ, augustis jam nobilitate Nominibus, in quibus ipsi se parentesque tanquam famulos et clientes inscribant. Singulari huic in re optima ardori et sanctis ejusmodi propositis et votis cupimus atque optamus ut bonus faustusque juvante Deo exitus obtingat. Interea cum admotæ nuper sint ad Nos preces ut in uberiorem animarum

fructum cælestibus Ecclesiæ thesauris hanc solemnitatem ditare et decorare velimus, Nos piis hisce precibus benigne adnuendum censuimus. Quamobrem de Omnipotentis Dei misericordia ac BB. Petri e Pauli App. Ejus auctoritate confisi, omnibus et singulis utriusque sexus Christifidelibus qui triduanas quotidie vel quinquies saltem novendialibus supplicationibus quæ habendæ sunt ante Aloisiana sollemnia diebus a respectivo loci ordinario designandis, et vel ipso die festo vel uno ex dictis diebus ad cujuscumque arbitrium sibi eligendo vere pœnitentes atque confessi ac S. Communione refecti quamlibet Ecclesiam seu Oratorium publicum, ubi festum S. Aloisii celebrabitur, devote visitaverint, ibique pro christianorum Principum concordia, hæresum extirpatione, peccatorum conversione ac S. Matris Ecclesiæ exaltatione pias ad Deum preces effuderint, Plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in Domino concedimus. Iis vero fidelibus qui corde saltem contrito pias peregrinationes ad memorata loca confecerint et parvulis etiam pro eorum captu eorumque parentibus qui nomina ad promerendum Aloisii patrocinium inscripserint, dummodo triduanis vel novendialibus supplicationibus ut supra dictum est adstiterint, septem annos tantidemque quadragenas in forma Ecclesiæ consueta relaxamus. Quas omnes et singulas indulgentias peccatorum remissiones ac pœnitentiarum relaxationes etiam animabus Christifidelium, quæ Deo in charitate conjunctæ ab hac luce migraverint per modum suffragii applicari posse indulgemus. Præsentibus hoc anno tantum valituris. Volumus autem ut præsentium litterarum transumptis seu exemplis etiam impressis, manu alicujus Notarii publici subscriptas et sigillo personæ in ecclesiastica dignitati constitutæ munitis, eadem prorsus fides adhibeatur, quæ adhiberetur ipsis præsentibus si forent exhibitæ vel ostensæ.

Datum Romæ apud S. Petrum sub annulo Piscatoris Die I Januarii MDCCCXCI Pontificatus nostri anno XIII.

M. Card. Ledochowski.

BOOK REVIEW.

ANALECTA LITURGICA. Fasciculi VII et VIII. Londini. 1891.

To those who have followed the successive issues of this excellent work, the present part will be especially acceptable as it completes the portion devoted to the medieval hymns styled "Prosæ." The full and

separate title of this part is: *Thesaurus Hymnologicis hactenus editis Supplementum amplissimum, e libris tam manuscriptis quam impressis eruerunt E. Misset et W. H. T. Weale. Prosæ quæ apud Daniel, Mone, Neale, Gautier, Schubiger, Wackernagel, Morel, et Kehrein non reperiuntur.* One would hardly imagine how much of original material there is contained in this collection which has now grown to a volume of over 600 pages, printed in the stately style of the Society of St. Augustine, at Bruges, in Belgium. (Desclee, De Brouwer & Co.)

Without noticing the Kalendaria (Bicterense A. D. 1534 and Lundense A. D. 1517) we have here some remarkable hymns, if not in the way of classical perfection certainly in point of originality and devotion. Such are for example the Prosa of St. Roche and that of St. Sebastian in the missal of Lisieux A. D. 1504. The latter hymn has a thoroughly English national ring. Mark for instance the lines:

O Sancte Sebastiane
Nostræ gentis Anglicanæ
Conservator et tutor sis, etc.

A novelty, for many no doubt even as to their source, are the two hymns from the missal "Dominorum Ultramontanorum" (Veronæ A. D. 1480). Daniel, with others after him, give us a small fragment of the last of these "De Beata Virgine de Nive." Here we have it entire, consisting of twenty stanzas, and allowing us to form some just estimate of the rythm and form. No doubt some of these hymns were designedly omitted by Daniel and others, but this does not destroy the general excellence of the collection.

Of special value is the double index, alphabetically arranged, of the hymns, as also of the feasts to which they belong. A final table assigns the contents according to the different churches in their respective order. The work certainly deserves the attention of all those who are interested in the science of Catholic Liturgy. To judge from what has been done thus far by the two gentlemen who have undertaken the task of publishing, in form of a Quarterly Magazine, so much that has been lying hidden, we may expect to find a rich mine of worthy and original literature in this field.

DIE KATAKOMBENGEMAELDE UND IHRE ALTEN COPIEN. Eine ikonographische Studie von Joseph Wilpert. Mit 28 Tafeln in Lichtdruck.—Freiburg: B. Herder. 1891. St. Louis, Mo.

It is a remarkable fact which still leaves some unsolved problems for the philosopher of history to explain, that the existence of the catacombs should have been totally forgotten for upward of six centuries, even by those among whom most of the traditions connected with the burial of the martyrs could never have ceased. Nevertheless we know that, when in May, 1578, the men who were digging *pozzolana* in the vineyard close by the new *Via Salaria*, accidentally came upon the entrance of the *Jordani* catacomb, the discovery created an immense excitement. Baronius tells us in his Annals with what enthusiasm he and other men, scholars, artists, devotees, and crowds of curious visitors flocked to see the city beneath the earth of which St. Jerome tells us more than a thousand years before, that he loved as a schoolboy to visit its tombs because they contained the bodies of the holy martyrs.

Among the scholars who at the time of the re-discovery of these sacred abodes occupied themselves principally with the study of their monuments and pictures was the Dominican Fra Alfonso Ciacconio. There is a volume in the Vatican Library which contains the copies made by him of the paintings. Whilst these are not as we glean from the author under review, altogether accurate from a scientific point of view (a fact which is of importance in these documents of the faith and practice in the early Church), they nevertheless served the good purpose of a basis for further investigation. Besides we have preserved through this author the copies of certain portions of the catacombs which were destroyed shortly after their discovery. An intimate friend of Ciacconio later on not only corrected many of the drawings of the Dominican but also added a detailed explanation of them. This was De Winghe who had been attracted to Rome by the desire to devote himself to the study of the monumental treasures of the Catacombs. Unfortunately he died very young, and strangely enough the copies which he had made, and by which those of his contemporary had afterwards been corrected, were up to a recent date supposed to have been lost. The merit of having recovered them or at least of having discovered a copy made directly from the De Winghe's drawings belongs to the young priest author of the work before us, and who has of recent years distinguished himself not only by original research in the field of early Christian ikonography but by his clever exposure of the German rationalists who whilst posing as scientific investigators of the monumental art of the Catacombs simply sought

to discredit its significance as apologetic evidence in favor of Catholic tradition. The ridiculous ignorance alternating with a presumption which did not hesitate to change, omit, or add to the designs or inscriptions whenever it suited their purpose of showing that the catacombs were pagan burial-places, has been laid bare in a former work by the author in which the whole subject is placed on a scientific foundation. We called attention to the book in a critique, at the time of its first appearance two years ago.

Another distinguished ikonograph who followed in the footsteps of Ciacconio and de Winghe is Antonio Bosia. His researches were published after his death in a work entitled *Roma Sotteranea* and De Rossi in his own learned work of the same name speaks very highly of Bosio's labors. But whilst the researches of these men are of unquestionable value they lack accuracy in many respects. The men whom they employed to draw for them labored under serious disadvantages and had none of the facilities to ensure correctness of details which modern photography has placed within our reach. Some of the errors in the designs lead to serious misinterpretations which by frequent repetition in copies became traditional and were necessarily accepted as having an historical foundation. Our author who in his studies of the ikonography of the Catacombs was led to compare the different published and unpublished copies of his predecessors, undertakes to point out and correct the various discrepancies, and thus does a considerable service to Christian art and also to the science of Apologetics. One admires the marvellous patience with which the author separates the different draughtsmen whom each of the ikonographists mentioned, had employed. De Rossi who kindly aided his young confrere in pointing out to him some original sources in this connection, incidentally gives expression to the excellent merits of Mgr. Wilpert's work. It would take us too far from our present purpose to enter here into greater detail concerning these excellencies. The student of ikonography could hardly afford to ignore a work such as this.

The illustrations in phototype covering 28 tablets in quarto are as finished in execution as they are necessary for the guidance of the reader.

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EDITED BY REV. H. J. HEUSER,

Professor of Exegesis and Introd. to S. Script., Theol. Seminary, Overbrook.

"*Ut Ecclesia ædificationem accipiat.*"
1. Cor. xiv. 5.

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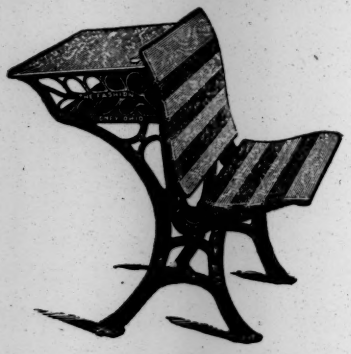

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